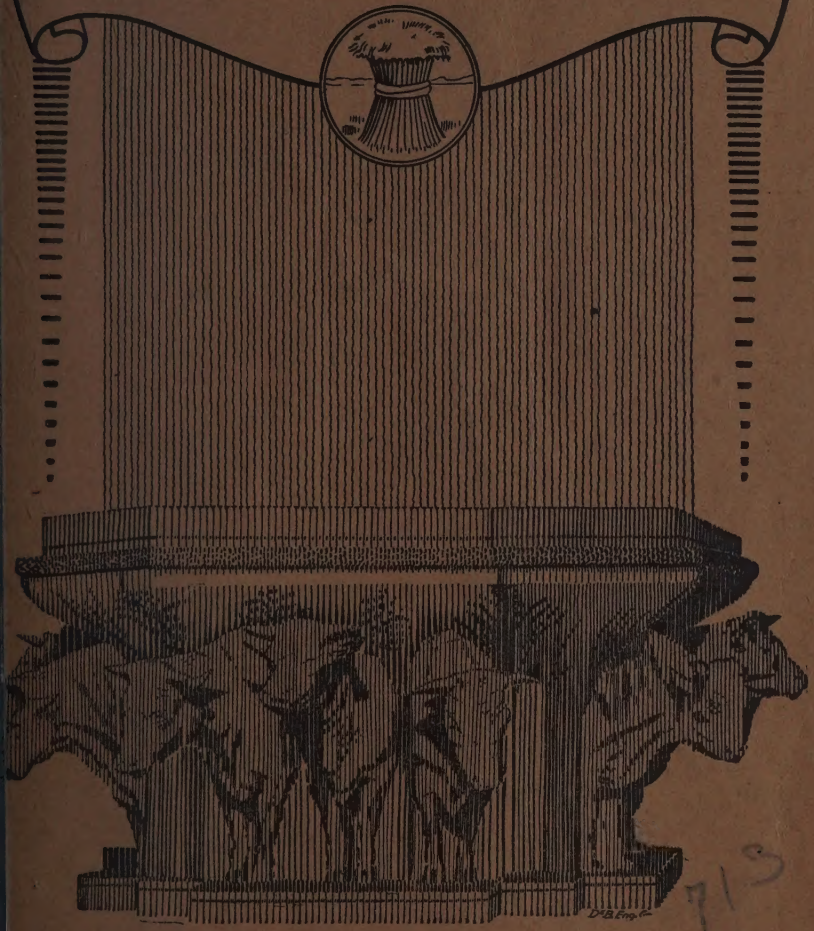
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
ROOM 29, BISHOPS BUILDING, SALT LAKE CITY, UTAH

VOLUME VII $1.00 a Year—Single Copy 10c NUMBER 9

SEPTEMBER, 1920

SUPERFULO

New Discovery In Depilatories for UNDESIRABLE HAIR GROWTH

Dainty women who wear evening gowns, delicate blouses or sheer hosiery, find Superfulo an indispensable aid to beauty. Its composition is absolutely new and harmless. It positively will not increase the growth, but is guaranteed to stunt and weaken the hair. Superfulo is easy to apply—it is quick, painless and leaves the skin smooth, firm and free from unsightly hair. On sale at all drug stores or from the factory—for $1 a package.

D. C. Felt Chemical Co.

Salt Lake City, Utah.

BREAD

Every slice contains a big measure of nourishment. Think of the pure products that go into a loaf of

ROYAL BREAD

The bread that made mother quit baking

Value it as your most important food. ROYAL BREAD is really, delicious, in addition to being really nourishing. Bread is your Best Food---Eat more of it.

Patronize your neighborhood grocer---he sells ROYAL BREAD.

Royal Baking Co.
SALT LAKE

You have the best when you own a

Columbia Grafonola

It has the only non-set Automatic stop. It plays a record and stops itself without your aid. No other machine does.

$165.00

$13 Cash
$13 A Month

Daynes-Beebe Music Co
ESTABLISHED 1862
SALT LAKE CITY
61-35 Main
"OLDER THAN THE STATE OF UTAH"

If our delivery service does not extend to your locality, send us your washing by Parcel Post.

Troy
LAUNDRY
Distinctive Work

18 East Broadway. Salt Lake City, Utah.

Stationery---Engraving

Our most complete stock of Stationery is best from which to make your selection. Our Engraving Department promptly and most satisfactorily completes orders for Invitations, Announcements, Calling Cards, etc.
Prices always always consistent with quality.

Try Pembroke Service—It Pays

The House of *Pembroke*

Wasatch 2363 24 E. Broadway

READ

"Love and the Light"

By O. F. Whitney

$1.25 at the

SUNDAY SCHOOL UNION BOOK STORE

The Book Store of Salt Lake City
44 East on South Temple Street

A REAL self filling Pen, guaranteed to satisfy.

Ask about it.

Write about it.

McConahay

"The Jeweler"

64 Main St., Salt Lake City, Utah

Salt Lake's Leading Opticians

LOUIS A. JAMES and DONALD C. JAMES

OPTOMETRISTS and OPTICIANS

Globe Optical Company

East 2nd South (Walker Bank Bldg.) Salt Lake City, Utah

The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

CONTENTS

September, 1920

	Page
The Needs of Yesterday—Bertha A. Kleinman	497
Mrs. May Wright Sewell	499
Selfish Love—Mrs. R. A. Madsen	501
Sacred Vestments of Ancient People—Susa Young Gates	502
The Doomsday Book—Kate Thomas	507
Her Luck—Clara S. Fagergren	511
Excuses—Myrtle E. Reeves	516
The Lost Sheep Returned—Mary Foster Gibbs	519
Care of Clothing	524
Summary of Woman's Position in Newly-Enfranchised Countries	530
On the Watch Tower—James H. Anderson	533
The Official Round Table	536
Editorial	543
Guide Lessons	545

ADVERTISERS' DIRECTORY

Patronize those who patronize us.

D. C. FELT CHEMICAL CO., Salt Lake City, Utah.
DAYNES-BEEBE MUSIC CO., 61-3-5 Main Street, Salt Lake City.
DESERET NEWS BOOK STORE, 6 Main Street, Salt Lake City.
DICKINSON'S, 680 East Second South Street, Salt Lake City.
DAIL STEEL PRODUCTS CO., Lansing, Michigan.
GLOBE OPTICAL CO., East Second South, Salt Lake City.
KEELEY'S, Salt Lake City.
McCONAHAY, 64 Main Street, Salt Lake City.
PEMBROKE, 24 East Broadway, Salt Lake City.
ROYAL BREAD CO., Salt Lake City.
SALT LAKE KNITTING STORE, 70 South Main Street, Salt Lake.
SUNDAY SCHOOL UNION BOOK STORE, 44 East South Temple, Salt Lak
TROY LAUNDRY, 18 East Broadway, Salt Lake City.
UTAH STATE NATIONAL BANK, Salt Lake City.

THE NEEDS OF YESTERDAY.

Bertha A. Kleinman.

Unbowed of years nor yet of pungent sorrow,
  Unsmirched of doubt that probes its avid way,
I yet have need of grace and a tomorrow
  To right the many wrongs of yesterday.

The many hours I have not lived to filling,
  The wasted days of empty little wiles,
The crying tasks that have not found me willing—
  The span of cloud that needed but my smiles;

The fleeting beats of chance so easy squandered,
  The thousand little precious waits of time—
And all the ways of quest I have not wandered,
  Where timid ones might cling to hands of mine.

Ah me! the little zest and care expended,
  The meager, little, momentary zeal—
To others' wrongs that might have been amended,
  And rasping little hurts that I could heal!

O Thou who knowest every throb of sorrow,
  Bear still with me, for I would know the way,
That somewhere in the might of Thy tomorrow,
  I may amend the needs of yesterday!

Mrs. Mary Wright Sewell.

THE
Relief Society Magazine

Vol. VII. September, 1920 No. 9

Mrs. May Wright Sewell

Mrs. Susa Young Gates.

There has passed into the land of shadows one of the greatest woman would who lived in modern times, Mrs. May Wright Sewell. Born in 1844, she died July 23, 1920, at her home in Indianapolis. Her husband, Professor Theodore Lovet Sewell, was prominent in educational work until his death in 1895. Mrs. Sewell might be spoken of as the second one of that trio of peerless organizers and leaders which began with Susan B. Anthony and carried over to the present day in Mrs. Carrie Chapman Catt. Dominant, infinitely resourceful, charming in her manner, intellectual without pedantry, brilliant and witty without petty spite or sarcasm, rigorous in her devotion to duty, she was as perfect a leader as this age of woman has produced. To see her conduct a great congress of thousands of women, according to parliamentary law, without confusion, with perfect fairness to all, with a superb dignity, which was never disturbed and a lightning-like seizure of every possible side of a long and involved discussion, was an education in leadership not surpassed by any man or woman living or dead.

She was one of the quartet, and pre-eminent among them, who were trained under the beneficent leadership of Susan B. Anthony: May Wright Sewell, Rachel Foster Avery, Anna Howard Shaw, and Ida Husted Harper. Strange, indeed, that the first three of these died within the year. Dr. Shaw died July 2, 1919, Mrs. Avery died October 26, 1919, and Mrs. Sewell on the 23d of July, 1920. Mrs. Harper, the famous historian, alone remains of Miss Anthony's beloved quartet of "girls." Mrs. May Wright Sewell began her public work in the development, in connection with her husband, of a finishing school for girls at her home in Indianapolis. This school was nationally famous and many of the most brilliant and promising

young women of the day studied there during the closing decade of the last century. We have one of the pupils in Utah, Miss Lucile Francke, a newspaper woman of local note. After her husband's death, Mrs. Sewell became more and more absorbed in her public career and the school finally died out. The writer spent a week at Mrs. Sewell's home and visited there several times in the late 90's. Her stately courtesy and beautiful hospitality is one of my rich memories.

Mrs. Sewell, under the leadership of Miss Anthony, and assisted by her no less brilliant and beautiful friend, Mrs. Avery, conceived and carried out the wonderful details of the organization of women in the United States in 1888. The great convocation that was called in Washington, D. C., in February, 1888, not only resulted in the organization of the National Council of Women, but developed also the International Council of Women, both of which organizations continue in more or less power and usefulness to the present day.

The flowering period of Mrs. Sewell's life occupied the twenty years between 1880 and 1900. After that followed a severe attack of Brights Disease, for which she fasted during a period of one year, eating but one meal a week in that time. Her robust health declined and her mind became more or less clouded, through her devotion to spiritualism and its occult manifestations. The recent publication of her book, "Neither Dead nor Sleeping," gives in detail her uncanny experiences with various mediums who purported to give messages from her husband and the pianist Rubinstein while Pere Conde, the famous French physician, prescribed for her physical life through various mediums. Her soul, hungering for the presence of her dead mate and starved for spiritual food, clung to that unhappy belief until the very last. I received a letter from her recently, in which he said that it would be impossible to close this imperfect memoire without reference to the lovely quality of her friendship for the "Mormon" women whom she knew and always defended, beginning with President Zina D. H. Young and her counselor, Mrs. Jane S. Richards, with President Bathsheba W. Smith, and continuing with our present honored president, Emmeline B. Wells. Others whom she loved faithfully were: Mrs. Emily S. Richards, Ann M. Cannon, Mrs. Maria Y. Dougall, Mrs. Zina Y. Card, Mrs. Phoebe Y. Beatie, Emma Lucy Gates, and, indeed, all whom she met and took into her loyal and tender heart. Never was any voice lifted against "Mormon" women as a whole, or as individuals, that this great women did not raise her protest in defense of the women as a whole and the individuals who might be attacked. God

will remember her for her fidelity and her devotion to truth as she saw and understood it.

How lovely was her spirit, how benign was her devotion to the cause of womanhood throughout the whole earth, and how great was her contribution to humanity!

SELFISH LOVE.

Mrs. R. A. Madsen.

I was just too busy to listen
to the child the other day,
As he prattled about his troubles
And the wonders he'd seen at play?

Of the beautiful things he'd builded
Of the child that didn't play fair,
But, oh, I was so busy
And pretended I didn't care.

I wanted to finish my sewing,
A frock for his Sunday best,
For why should the every-days matter
If on Sunday we look our best?

Oh! how we vie with each other
When it comes to a dress parade,
But what a sorrow it brings the heart
When we learn the mistake we have made.

The years sped swiftly onward,
My boy grew fine and tall,
And just when he needed me badly,
He failed to come at my call,

I had lost him long, long years before
When in search of a pal he had come,
And now his heart is far from mine
To my questions he's always mum.

We're so selfish with love as the days go by
We're afraid we might give and not take,
'Till we learn in the end, it's too late to mend
And life seems one sad mistake.

Sacred Vestments of Ancient People

Susa Young Gates.

From the time when people first began to wear clothing, men have made for themselves separate vestments for religious purposes. Moderns may question or even ridicule this custom. Americans, with their growing contempt for all symbolism and religious observances, with their worship of the commonplace and their scorn for tradition and ceremonials, are apt to underestimate the value of such symbolic customs as have been common to all ancient people

Anything which is sacred is set apart, and the human mind is so constituted that unless things are set apart by the mind and by the body from the ordinary and everyday observances, we should loose all vestige of reverence and forget there was anything sacred in the world. The child regards his Sabbath raiment as a very part of the Sabbath-day worship, and rightly so, for the symbolism of the unusual clothing worn on the Sabbath-day and on holidays serves a wider purpose than thoughtless people realize. Houses, vessels, and vestments must be separated from those in common use, if they are to represent to the human mind a superior Being and a divine worship of that Being.

It is with this thought in mind that all the peoples of the earth have arranged special clothing for those who minister in religious ordinances. The Egyptians, the Babylonians, the Chinese, and East Indians, all carry these customs to the utmost limit. Even today, in the Oriental nations, this custom still prevails. While the Catholic priests and the Church of England clothe their bishops and priests in gorgeous regalia. The clothing of modern kings and queens is a survival of this custom.

The Lord himself taught Moses the psychological value of buildings, vessels, and clothing, which were to be used only for sacred purposes and to be worn by men when in the service of the sacred house. Let us look into the pages of the Peutateuch and discover there what the Lord had to say on these matters. During the forty days that Moses was on the Mount he wrote out the most minute instructions, through the revelations of the Lord, for the building and equipment of his holy house and for the clothing of the priests who were to administer therein.

In the accounts given us by Moses in Exodus and

Leviticus there are extremely detailed accounts of the clothing to be worn, especially of the outer garments, with which Aaron and his sons were to be clothed. It will be noted that not much description is given of the sacred inner garments, but the outer robe which is to cover these garments from the gaze of the multitude, is very minutely described. The symbolism of the ephod and the embroidered robe which is to cover the linen robe and garments, is both simple and beautiful. Each tribe was represented in the Jewels of the Crown which covered the linen bonnet and which adored the breastplate and ephod. On two onyx stones were engraven the names of the Tribes of Israel, six on one stone and six on another. These two stones were worn upon the shoulders as a sort of buckle fastening the chains of pure gold which held up the breastplate. In the ephod, or outer robe, which was made of gold, of blue, of purple, of scarlet, and of fine twined linen, were four rows of stones. A sardius, a topaz, and a carbuncle, on the first row. The second row contained an emerald, a saphire, and a diamond. The third row, a ligure, an agate, and amethyst; while the fourth row was set with a beryl, an onyx, and a jasper. These twelve stones were engraved with the names of the twelve tribes of Israel and whenever Aaron put the breastplate and ephod upon his shoulders he represented symbolically the twelve tribes of Israel, as he appeared in the Holy Place. In the center of the breastplace was the urim and thummim, which instrument gave out upon certain occasions the judgment of the Lord and his revelations to Moses and Aaron.

The ephod was a most magnificent robe of blue. It was woven all in one garment with an opening through which to insert the head of Aaron. Upon the hem of the ephod was embroidered pomegranates in rich, blue, purple, and scarlet threads. The pomegranate flower is one of the most gorgeous blossoms of the Orient. As a fringe to the garment there were tiny golden bells whose musical tinkle was heard by the priests without when Aaron went into the Holy Place to minister.

The white linen bonnet worn by Aaron and the priests was covered with a golden crown. Across the piece that encircled the forehead was engraved "Holiness to the Lord." This symbolic crown constituted Aaron and the high priests who followed him, the vicarious minister for the people, making of him a symbolic vice gerent of the Lord, thus typifying in a sense the office of the Savior who bears upon his shoulders, as we are taught by Paul, the sins of the world. The coat of fine linen, the mitre of fine linen, and the girdle

of fine linen, and the linen breeches, or garments, which were worn by Aaron and his sons, were covered, as we have noted, with outer colored robes richly embroidered and decorated as a symbol of the glory of the Lord.

We are taught also (Exodus, chap. 39, Lev., chap. 8), that Aaron and his sons were taken by Moses in the door of the tabernacle and were washed with water, anointed with oil, and then clothed with the garments, coats, girdles, and bonnets, after which the anointing oil was poured upon the altar and all their garments were sprinkled with the oil as a symbol and type.

It is surprising to note the many references in the scriptures to the garments and secret, or sacred, clothing, as note the following references:

Chapter 28, Exodus, verses 2-4: Aaron and his sons to wear holy garments and robes.

Chapter 28, Exodus, verses 31-34: Details of construction of robes.

Chapter 29, Exodus, verse 5: Instructions concerning wearing these garments, or robes.

Chapter 31, Exodus, verse 10: Robes consecrated for ministry of Aaron and his sons.

Chapter 39, Exodus, verse 1: Holy garments for Aaron, in the Holy Place.

Chapter 19, Leviticus, verse 19: Garments of mingled materials not to be worn.

Chapter 8, Numbers, verse 19: The priests enjoined to wash their clothes.

Chapter 1, Chron., verse 27: David clothed in robe of fine linen.

Chapter 4, Nehemiah, verse 25: Put off sacred clothing for washing only.

Chapter 9, Ecclesiastes, verse 8: "Let thy garments be always white."

Chapter 22, Isaiah, verse 21: Messiah clothed with a robe and girdle.

Chapter 52, Isaiah, verse 1: "Put on thy beautiful garments, O Jerusalem."

Chapter 61, Isaiah, verse 10: "Garments of Salvation"; "Robe of Righteousness."

Chapter 5, Daniel, verse 7: Significance in color of clothing.

Chapter 7, Daniel, verse 9: "Ancient of Days"; garment white as snow.

Chapter 22, Matthew, verse 11: Those without "wedding garment" cast out.

Chapter 5, Mark, verse 18: Christ's clothing conveyed power of healing.

Chapter 24, Luke, verse 4: Two angels in shining garments.

Chapter 3, Rev.., verses 4-5: Garments not defiled; given white raiment, etc.

Chapter 7, Rev., verse 9: A multitude clothed in white robes.

Chapter 6, Rev., verse 11: White robes given to the martyred saints.

Chapter 7, Rev., verses 13-15: The redeemed arrayed in white robes.

Chapter 15, Rev., verse 6: Seven angels clothed in pure and white linen.

Chapter 16, Rev., verse 15: "Blessed is he that watcheth, and keepeth his garments."

Chapter 19, Rev., verse 14: Heaven's armies clothed in fine linen, pure and white.

We find the ancient writings of the Greeks, Egyptians, and Babylonians full of references to the sacred vestments worn by their priests.

In the "Jewish Encyclopedia," in the article on Nimrod, we are told that when Noah was surprised by his sons that Ham stole the garments given to his father, Adam, and that when Nimrod, who received the garments from his father, Cush, (who was Ham's son), Nimrod could command the beasts of the field and every living thing to obey him through the power upon him while thus clothed. We also learn from the same "Jewish Encyclopedia" in the article on dress that the first garments worn were made of the skins of animals with an apron of leaves. Afterwards the garments was made of linen. In the "Encyclopedia Britannica," we find a reference in the article on Baptism concerning the Christian church directly after the crucifixion:

"The Montavists in Africa believed in baptism for the dead. Justin Martyr says, 90 A. D.: 'Candidates for baptism fasted for one or two days as would their sponsors. The candidates stepped into the font quite naked, bishops, priests, and deacons officiated. After the candidate came out of the water he was breathed upon to exercise devils. He was given symbolically milk, honey, and salt. He was touched upon the arms, lips, and nose with spittle, accompanied by a ceremony of words. He was anointed with oil, then he was clothed in a white robe, and was given a new name."

Garments and robes have formed the sacred part of the ceremonial belongings for priesthood office from the earliest

days to the present time. All churches, especially the Catholic and Episcopalian religions, retain the altered and changed forms of clothing for their priesthood. Said a Catholic sister dressed as she was in her heavy woolen black veil and robe, with her white starched bonnet over her perspiring brow, when a "Mormon" woman asked her how she could wear such unsuitable clothing in the heat of the summer months: "I, madam? I wear these garments by the grace of God." The priesthood of other churches consider it a great privilege and honor to wear the special clothing designed for such purposes, but the Latter-day Saints, who are all practically privileged, both men and women, to be partakers in the holy ordinances which are signalized and symbolized by the garments of the priesthood, these Latter-day Saints sometimes permit themselves to feel unwilling, and at times, resentful, with the privilege and honor thus bestowed upon them. Young people should be encouraged to study this subject so that their minds could grasp the symbolism of what they do and what they wear in sacred and holy places.

A KINDLY DEED.

Mrs. Ida Romney Allredge.

A kindly deed seems a little thing,
As we trudge along life's way,
But little we guess the hearts it cheers,
Or the cares it drives away.

No need of the unkind deed have we,
For life brings plenty of tears,
But oh, for the simple gifts of love
That banish all care and fears.

One generous act, or a loving thought,
If sent by a friendly hand,
Will oft-times bring more joy and cheer
Than will gold at our command.

For many a life is warped in youth
For lack of a kindness shown;
And many a heart is crushed and sad
For the kind deed left undone.

Mesa, Arizona.

The Doomsday Book

Kate Thomas

Just what the Doomsday Book is will, perhaps, be fastened more firmly in the mind by a brief statement of the history that preceded it. As you know, English and French history, have always been more or less interwoven, a natural event, since the English channel, a narrow sea from 21 (at the Strait of Dover) to 100 (where it joins the Atlantic ocean) miles wide, is all that separates them. As you recall your map, you go from Southampton, the port on the south coast of England, directly south across the English channel and land in Normandy, the north province of France. So you see where the closeness of the Angles, the Saxons and the Normans of early English history comes in.

In the eleventh century, in the year 1042, Edward the Confessor, came to the throne. He was the last Anglo-Saxon king of the old royal line, but he had been reared in Normandy and was Norman in all his tastes and friendships. He was a weak-minded and incompetent king. It is said that he could scarcely speak the English language and his court was completely composed of Norman-French. It was Edward the Confessor who first built Westminster Abbey, where he is buried. Now, a beloved and influential visitor at Edward's court was his second cousin, William the Duke of Normandy. It is thought that Edward, who had no children, promised the crown to William of Normandy. However, the Norman or Court party was opposed by the old Anglo-Saxon party under Earl Godwin and his son Harold. When Edward died at the beginning of 1066 he chose Harold to succeed him and the Witangemotte—"The Wise Men" (the national council) confirmed the choice. It was the day of feudalism and Harold was no sooner crowned than the Earl of Northumbria, aided by the king of Norway, came against him. This is called the Battle of Stanford, and Harold won. But his troubles were not at an end. There was another contestant to the throne. William, Duke of Normandy, expectant king of England, was hunting in his park at Ronen, France, when word was brought to him that the council of wise men had ignored his claims to the English throne and that Harold was crowned. The bow fell from his hand. "He did not speak and no one spoke to him." But he gathered a large force and only four days after Harold had won the bloody struggle with his first oppon-

ents, William landed on the English coast. He sent Harold the choice of deciding who was rightful heir to the throne by legal trial or single combat. Harold replied that God should judge between them and rallied his forces and met William on the field of Hastings. Harold fought bravely for his crown, but was defeated, being himself killed. The Battle of Hastings is not only fascinating to read, but it forms the theme of several novels and plays, and is a distinctive turn in the tide of English history. It took place on October 14, 1066, and gave William, Duke of Normandy, the right to and title of William the Conqueror, first Norman king of England. Thus, Normandy came under the rule of England. But the province was later won back to France (where it still stays), by Phillip of France.

Now, after the conquest, times in England took a distinct Norman turn. It was the beginning of Norman architecture and other things that today interest the tourist. Perhaps some of you who have been fortunate enough to visit Mme. Taussaud's wax works remember the kind, gentle and thoroughly lovable face of William the Conqueror. He was by far the best king that England had to that date. He began by ruling gently and considerately but the Anglo-Saxon vs. Norman feeling ran high and he had to quell an Anglo-Saxon uprising in 1070 with a somewhat harsh hand. In 1072, he conquered Scotland. He practically ended the feudal system in England, for in order to know the extent of his resources in case of war and to wield all provinces into one undivided nation he had a statistical survey of England made in 1085-6. This was called by the English people the Doomsday Book, because it was as unescapable as the day of doom. The Doomsday Book is in two volumes. One is a folio (a book composed of sheets folded only once, so that the sheets make a book of the largest size) of 382 pages, the other a quarto (the sheets folded four times) of 450 pages. (A quarto is from eight and one-half to ten by thirteen inches and a folio is twice that size.) The Doomesday Book is written in Latin and on vellum (a fine parchment made of the skin of calves). It contains the names of the chief landowners, extent and value of estate, number of tenants, slaves, livestock, etc.; how much land was wooded, how much pasture, and how much meadow. It counted the value of the whole in the time of Edward the Confessor as well as the time of William the Conqueror. The lands over which there was a dispute were also recorded. The book furnished the basis of the historical accounts of the time of the conquest and of English titles to property. To repeat, the king thus got a complete account

of the wealth of the kingdom and of the military strength of each county in case of war.

From the "Encyclopedia Britannica": The folio is written in double columns in a small but legible handwriting. It contains the descriptions of the following counties: Kent, Sussex, Surrey, Southhampton, Zerks, Wilt, Dorset, Somerset, Devon, Cornwall, Middlesex, Hereford, Bucks, Oxford, Gloucester, Worcester, Hereford, Cambridge, Huntington, Bedford, Northampton, Leicester, Warwick, Stafford Salop, Cheshire, Derby, Notts, York, and Lincoln, together with the districts of Rutland to the land between Lipan and Mersham. The second volume is in quarto, written upon 450 double pages of vellum, but in single columns (all across the page) and in large, fair writing. It contains the counties of Essex, Norfolk and Suffolk. In each shire the list of chief landowners begins first with the king's name, then the great ecclesiastical, then the great temporal proprietors, followed in many cases by the smaller proprietors being listed as "servants of the king," etc. The northern states are not described in the survey. Northumberland, Westmoreland, Cumberland, and Durham are conspicuous by their absence. Lancashire does not appear under its proper name; but Furness and the northern part of the country, as well as the northern part of Westmoreland, with a part of Cumberland, were included within the West Recline of Yorkshire. That part of Lancashire that is between the rivers Ribble and Mersey is subjoined to Cheshire: and part of Rutland is described in the countries of Worthampton and Lincoln. The reasons are that the hand of conquest, even by William himself, had been laid so heavily upon these northern countries that there was nothing left to survey.

The date of the Doomsday Book has been variously fixed from 1080 to 1085, and was finished in 1086. It is so accurate that its authority was never permitted to be called into question. When any ancient dominion was in doubt the Doomsday Book has been the one authority referred to to settle the matter.

The Doomsday Book of England set the example for other Doomsday books or surveys to be taken. But this original one is one of the prizes of the British museum. It has been photographed, facsimiled, and republished and in recent time it has been photographed, shire by shire, and these facsimiles issued in parts. It would probably be quite possible to obtain copies for our library here. A "Standard Dictionary" extract translated from the original Latin:

The king holds in Demesne Stock (Stoke). It was of the

farm of King Edward. Then it furnished defense for (17) hordes. They paid no taxes. There is land for (16) carucates (ploughs). In Demesne there are (2) Carucates and (24) villeins (peasants) and (10) bordars (sides) with (20) carucates. There is a church there which William holds of the king with half a hide in frankslworjne (for religious purposes). There are (5) serfs and (2) mills of (25) shillings and (16) acres of meadow. Wood for (40) pigs and it is in the King's park. In the time of King Edward and afterwards, it was worth (12 pounds). Now (15 pounds). Nevertheless, the tenant pays (15 pounds) by weight. The sheriff has (25) shillings.

(The Stoke referred to is the Stoke in Surrey.)

THE VOICE OF THE UNBORN.

By Frank Steele

Out of the depths of the vaulted night,
Out of the deep blue, silent and mild,
Comes to the earth in its eager flight
The cry of a little child.

The voice with its sad, sad yearning,
The heart of a world unfolds—
The voice of the unborn turning
To the love in human souls.

The message, sweet as the vespers,
That chime at eventide—
Calls to the heart in whispers,
Across the thin divide.

And a host of women assemble,
Waiting in tears to give
Life—though they pale and tremble—
Yet that unborn voice must—live.

But some of the women that waited
Were weak and white and wild—
And they laughed when the others mated,
Though they heard the voice of the child.

Heard it, but lived for pleasure,
And in anguish reaped the pain;
For the voice of the one real treasure
Never called in their ears again.

Her Luck

Clara S. Fagergren.

The midday sun beat fiercely down on Mrs. West's back porch. It shone unmercifully on Mrs. West's bent back, where she stood by a tub of blueing water finishing up the week's washing.

Mrs. West's temper—at all times near the inflammable mark—was today close to the exploding point. Everything had gone wrong. Her next door neighbor had hindered her from getting an early start with her washing by talking to her over the back fence fully an hour, telling about Tom's toothache that kept them all awake, and about the symptoms of disease she herself felt in her left side.

Then a friend had called Mrs. West up over the telephone, keeping her fidgeting first on one foot and then on the other for a long time. When the friend got through talking she hadn't said anything that was worth repeating, after all. Mrs. West felt cheated.

In the middle of the washing the washboiler sprung a leak. The exasperated woman tried every known remedy for leaks: plastering the hole in the boiler with soap, with dough, with strips of paper soaked in glue, and finally dropping a handful of cornmeal in the water which eventually settled to the bottom, stopping the leak temporarily.

But she had been hindered. Her working schedule was out of order, and like all systematic housekeepers she felt upset and vexed at the delays which had prevented her from getting through her work early. But the straw that broke the camel's back was when the wash machine broke down. Mrs. West felt downright disgusted, irritable, cross, and hated herself and everybody else, but most of all her husband, who wanted her to slave and work in the heat, while other women could hire help and send their washing out.

Yes, undoubtedly, she was one of the unappreciated wives, who could go on toiling and moiling until she dropped dead in her tracks! Other women could dress in the latest fashion and ride around in automobiles. She was destined to remodel her old dresses, trim her own hats, and be satisfied to ride in the street cars. O, the injustice of it all. But it was just her luck to have married a poor man; one who was content to draw bare wages at a steady job; one who had no ambition but to eat three meals a day, and who was happy

to own a bed in which he could sleep his regular eight hours every night. Some men,—here Mrs. West's thoughts were interrupted by the object of her wrath appearing unexpectedly around the corner of the house. She gave him a black look of surprise and chagrin; surprise for seeing him at this hour, and chagrin at the thought of not having anything ready for him to eat,—Mr. West's appearance at home was invariably the signal for meals.

Mr. West's greeting did not include food, however.

"I've got half a day off," he cried, jovially. "Do hurry and get through with your work so we can go out to the lake!"

This was adding insult to injury. Mrs. West fairly bristled with rage and pent-up feelings of self-pity. She let loose a torrent of complaints, punctuated by angry tears, that fairly threatened to submerge poor Mr. West, had he not been used to her outbursts and knowing that her bark was worse than her bite.

The lake, indeed! Did he think she could drop her work at a minute's notice to run out to the lake? Even if she did, what would she wear? She didn't own a decent dress to her back. Other women's husbands supplied their wives with stylish clothes. But of course they were particular about their wives' appearance. Mr. West knew the tirade by heart but he wisely refrained from interrupting until his wife stopped for sheer lack of breath, when he firmly and determinedly put forth his argument:

"An outing will do you good. Let me help you finish the work while you go and get ready. We can get some lunch down town, that will save you from getting anything ready at home. Do be reasonable! If you won't go with me I'll go alone, because I'm determined to have one more dip in that water before the summer is over. Mrs. Ramsey will look after the children. I spoke to her on my way home. She'll be right over."

Mrs. West knew full well her husband meant business when he talked in that determined tone. Inwardly knowing that she would enjoy the outing, but hating to give in so easily, she uttered a few feeble protests before finally getting ready, leaving Mr. West to finish up the odds and ends of work.

The afternoon was ideal for an outing. Mrs. West met a number of acquaintances, among whom was her former schoolmate, Alice Palmer, whom she had not seen for over ten years. While at school Alice had the reputation of being the prettiest girl in the class, much to the envy of the other

girls, who used to copy her dress and imitate her manners. Among her many suitors Alice had picked out and married a man much older than herself but reputed to be wealthy. She had altered sadly in looks since Mrs. West saw her last; in fact, Mrs. West all but regarded the former beauty in open-mouthed astonishment.

Alice's delicate white and pink complexion had changed to a dry, leathery color. Her former fluffy, light hair looked scanty and faded underneath the outrageously ancient hat. Her big blue eyes that men used to rave over, were sunken and lustreless. Her dress was not only old-fashioned in design; it was downright archaic in its makeup. And this woman had married for wealth?

Mrs. West was dumbfounded. Alice noticed the questioning look in her friend's eye and drew her aside to a quiet corner, evidently glad to have met some one with whom she could talk over old times. They settled down on a bench near the band stand, where they could not only watch the dancers but also obtain a good view of the lake. Alice's eyes filled with tears as she related some of the hardships she had been forced to go through.

"You see," she narrated in the dreary monotone of one who suffered much, "my husband invested all his money in dry land, thinking it would double in value when the new irrigation project, of which promoters were talking, should be completed. This talked-of irrigation system would give our land an abundance of water, but somehow or other the project fell through, and we were left with a lot of worthless land on our hands which we could not dispose of at any price.

"We tried our hand at raising an orchard. We succeeded in borrowing enough money to buy and set a few hundred fruit trees. With our own hands we drew water from a deep well and carried it in buckets to water those trees. They flourished and grew for four or five years, and we counted on picking our first crop; the trees were loaded with fruit. We planned and schemed to be out of debt by selling that fruit; it was a pleasure to see the quality and quantity of it.

"Then one hot and windy day in August, which I shall never forget, a grass fire, started carelessly by some one, swept through our orchard, scorching every tree that did not outright catch on fire. The unripe fruit shriveled up and fell off the trees with a sound as if it were raining lead bullets. Our hopes and labor of years went up in smoke.

"We next tried chicken raising. A farmer living on a

dry farm next to ours had made money by raising chickens, so we decided to try our luck at it. We went in debt for eggs and bought an incubator on the installment plan. By good luck nearly all the eggs hatched. I never grew tired of counting those chickens; there were over five hundred of them. I began planning again, but I planned too early. That spring we had an unusual lot of rain, it rained incessantly for a month. We had not prepared for a siege of wet weather, and in consequence most of our newly hatched chickens died. There is nothing so disastrous for little chickens as wet, chilly weather, especially if there is no protected, warm place where they can be kept.

"We have tried to raise everything that can be raised on a dry-farm and failed," Alice concluded, moodily. "I didn't mind the hard work and the repeated failures of our undertakings so much as the lonesome, monotonous existence that I have been forced to live. You people who live in town can get away at least from the drudgery of housework for a few hours if you wish. Not so with the woman on the farm. She stays right there. Look at me! You naturally wonder at my coming out among people in such clothes as these, but I just made up my mind to see the lake this summer, come what may. My husband and I got up at four o'clock this morning and came a distance of fifty miles on a motor truck with one of our neighbors. It's over ten years since either one of us has been out here. Do you wonder at my wanting to make every precious moment count?"

She looked wistfully out over the shiny water of the lake, at the seagulls feeding by the pavilion, and at the little steamer chugging away at the distance. She turned longingly towards the nearby city where it lay plainly outlined against the hillside in orderly, green bordered squares.

"Little did I appreciate the modern conveniences of city life," she went on. "When I went out on that farm I actually pictured myself as a millionaire's wife, having servants, automobiles, and reigning like a queen over a vast estate. How rudely our plans are shattered! I have learned during these long, disappointing years not to plan too far in advance. Nevertheless, I have not lost hope altogether; believing a change for the better will come my way and anticipating more prosperous days. I have learned also not to place too much faith in one's own ambitions and worldly aspirations, but to trust more in a Higher Being."

Mrs. West experienced a feeling of wealth and satisfaction as she compared her own conveniently built, electrically-lighted, snug little bungalow and well-kept yard to her friend's

desolate, far-away home. She sat talking with Alice such a long time that her husband finally came looking for her. She could see him at a distance. With him was a man in rusty black, his shoulders stooped, his face prematurely aged. It was Alice's husband. Beside him Mr. West appeared almost handsome. Mr. West had never been guilty of taking prizes at beauty contests, but he dressed neatly and in good taste and had an honest, straight-forward look in his eyes that made everybody trust and like him. No wonder Mrs. West glowed with pride as she surveyed his approaching.

After a refreshing plunge in the lake and eating lunch together with Alice and her husband the Wests took an early train for home, not wishing to stay away too long from the children. Their friends stayed for a later train. They wished to make the most of their outing.

Mrs. West noticed in a seat opposite her, a man apparently blind, who was solicitously looked after by his wife, a little frail, delicate-looking woman. Two women close by were discussing the afflicted man in audible whispers.

"He's been losing his sight gradually for over a year and now he's completely blind," one woman confided to the other. "Do for a living?" "Why, that brave little woman slaves and works night and day. Takes in sewing; does copy-work at home; anything that will bring in a little money, yet keep her by the side of her husband. They say she's even trying to teach him to cut and sew carpet rags. Imagine having a man sitting about the house all day working on carpet rags! His trade? He used to be a first class printer and earned good money at his trade. He must feel terrible to be a burden to his wife; however, she seems to take his misfortune optimistically, working and striving to make ends meet."

Mrs. West felt heartily ashamed of herself and her petty grievances. She had seen enough of real unhappiness and genuine affliction to appreciate her many blessings. Here she was, enjoying good health, the mother of several bright, healthy children, and the wife of an honest, hard-working man who brought his wages home untouched to her every Saturday night. Suddenly she felt unworthy of so many riches.

The train from the lake was an ancient affair that shook, and bumped, and threw the passengers together. Mrs. West thumped her head against her husband's shoulder with amusing regularity, causing them to look at one another and smile. He encircled her somewhat stout waist with his arm and held her hand—a little roughened and hardened from work—just like he used to hold it in years gone by, before they were

married when coming home from the lake. Looking into her face happily he said mysteriously:

"I have good news to tell you, Lucy. Guess what it is?"

She felt a sudden intuition of his news. "Did you get a raise?" she asked, breathlessly.

"Yes, and it's for you to decide what we are going to do with it. Shall we buy an automobile on the instalment plan, or shall we hire some one to help you with the house work?"

"We'll spend it for neither," she answered, contentedly. "We'll put it in the bank and save it for a rainy day. It's my luck to have everything I need."

EXCUSES.

By Myrtle E. Reeves.

There are very few of us, perhaps, who have not found reasons to stay away from Relief Society meetings. The particular reason doesn't make much difference, but always there is a reason. It can be one of the hundred and one things that forms itself eventually into a real excuse.

The excuse doesn't really matter, because our particular one is just one of the many satan carries with him constantly to be ready for any Relief Society worker who is a part of that working body which is ready to carry on Relief work as it can only be done, when all members are united.

If things are running smoothly, much work can and will be accomplished, and the gospel will be spread, because a woman who is enthusiastic about Relief work and the gospel is not going to keep them to herself.

So along comes satan and throws in a tiny trouble-maker, —not a big one, remember,—because if it were a big one the woman who was thus hindered would know the reason and would recognize it for what it was. Oh, no! A little trouble-maker or excuse is much more entangling than a big one. Say that Mrs. Jones slighted Mrs. Smith at the last meeting, and while Mrs. Smith is not going to say she was slighted or treated coldly, yet she is going to stay at home and brood, and more than likely, cry over the slight. Women do, you know. She may even loose several hours' sleep trying to figure it all out. Then the reaction comes, she gets into a temper and makes up her mind that since Mrs. Jones slighted her she will show her the next time

they meet how it feels to be slighted, and also that if she has to be treated that way in Relief Society, she won't attend. Next meeting one less is ready for work, and when Mrs. Smith is asked for, some unwise sister, who has been confided in, tells all about it and so there is a new trouble and a real one, begins and goes on. Satan stands back and grins.

It may be that Mrs. Jones doesn't like the president or one of the other officers personally, or perhaps, her circumstances are such that some of her sisters who have more worldly goods than she has, shows it too much and their behavior grates on her. It may be her unwise sister whom she has trusted has told her that another sister has criticized her. Or, perhaps, during our last testimony meeting, we bore our testimony early because the time was passing and others were sitting still. Then one who had nothing else to say, dissected our testimony and critized it, and made it sound just a bit ridiculous and not at all as we intended it should sound. We all know that kind of a person. Then we decide either not to give our testimony at all or to wait until the very last; or, perchance, not to go to the next meeting at all. Satan laughs for he knows he has made one good shot.

One may be a counselor and feel that the president is not quite fair in not allowing her counselor to conduct the meetings as often as we think it right. We feel just a bit timid in asking her about it and we confide in our unwise sister who tells the president in a way we would be shocked to think came from us, and so we have a little feeling toward each other and we are not free in each others company. Next we decide we are hurting the cause and ourselves by going, so we stay away.

The president herself may have a way of antagonizing the sisters when she prays to be a help and comfort to them and they feel that she has a little air of aloofness, is proud, and is trying to show them who's who in this particular Relief Society and the sisters won't support her. When the president makes a suggestion the members seem to be contrary and she wonders what she can do to make them want to come, and stimulate them to work. So after a while she decides that she had better resign and let some one else try it.

We all recognize every one of these little excuses and they seem in reviewing them to be a lot of miserable, contemptible ones, wholly unworthy of us, but taken personally

they so possess us as to crowd out the entire view of the rare, beautiful opportunities opening up before us whereby we could progress and grow to be the women God really meant us to be when he gave the organization of the Relief Society to the Prophet Joseph Smith.

Imagine, if you can, what a scramble for membership there would be amongst the women of the world if an angel should appear before Congress announcing that the women of the earth were to be joined into a society to assist in preparing the earth for the early coming of Christ, to educate the children, and to be ready at any time to see the Lord. How they would work fast and furiously to rid earth of vice and crime. Oh, how privileged those millions of women would feel and how zealously they would work. Yet that is exactly the privilege we have!

Satan knows that if were to sit down quietly in a happy, clean frame of mind and think things over we would come to realize that of all the women of the earth we are the most favored, and that in gratitude to God for this wonderful blessing we should feel that no task is too menial or hard for us to accomplish. We would take upon us so much to do that should one of our sisters pause long enough to raise her eyebrows or turn her head the opposite way as we came in we would know, if we noticed it at all, that she was relaxing her facial muscles or pausing to look out the window and would never dream that she intended to slight us. Even should we so forget her debt of gratitude to her heavenly Father that she should say an unkind thing about us, and we heard it, we would be too busy to take any notice except to have a passing feeling of sympathy for her.

Satan is not going to let us see our true position if he can prevent it; so he causes all these little contentions to come amongst us and we are not wise enough, or strong enough, to say we will not be in partnership with him. How long such a condition can last in our Relief Society depends upon you and me, and, perhaps, satan. Let's make a study of him and find out for ourselves what an unreliable partner he has been in the thousands of years that have passed. and determine to dissolve the partnership that is retarding the work of the Lord.

Let's work hard and fast from this instant, to make our share of the mighty chain of righteousness that will bind satan for a thousand years and hasten the coming of our Lord.

The Lost Sheep Returned

Mary Foster Gibbs.

"Why, Captain Barton, I am so surprised to find you in the temple, and Elzina with you. What on earth has happened?"

The handsome middle-aged man with the soldierly bearing looked up, as I accosted him in the long corrider leading into the temple, and arose courteously while his wife, my dear old friend, put her arms about my neck and wept on my shoulder, her joy and gratitude.

"Elzina and Cap," I said again, "what does it all mean? How is it that you are here? No one knows my own joy and gratitude at finding you here, but it is a miracle, surely nothing less than a miracle."

I sat down between them while they both took my hands and tried to express their own overflowing happiness to be in that sacred place.

It was not until sometime later that we could gather again in a little group and I could hear the story I was so anxious to know.

We sat in a beautiful upper room of the House of the Lord, with the holy hush resting upon our spirits like a benediction, as they quietly told me the story of their long wandering in the wilderness of doubt and suffering.

"Do you remember your wedding party, Elzina " I asked. "How lovely you looked and yet how my heart sank at the determined sparkle in your eyes and the obstinate set of your chin when I jollied you about the Captain and said if it wasn't for you he would be baptized and you could have gratified your father's heart by being married in the endowment house."

"Indeed I do remember it and I guess it was all true, too."

"Do you remember how surprised we all were, Captain, when Elzina fell in love with you, because, of course, we knew her father was one of the greatest scholars and preachers of righteousness in the Quorum of the Apostles, himself a friend of the Prophet Joseph Smith and of my father, President Young, while your mother was as devoted a Latter-day Saint as my own.

"Yes, I was surprised myself," answered the Captain, but I was none the less pleased."

"Do you remember the good old days when the univer-

sity was held in the Council House and when Dr. Park persuaded me to stay over on my way to California and teach mathematics in the struggling university?" asked the Captain, smilingly.

"Yes, I should say I do remember; and will you ever forget Professor Moench's long side burns and Professor Rigg's diagraming sentences?"

We whispered our gay remembrances of long-ago school days and then I turned to Elzina and said:

"Dear girl, how is it that you came here?"

"I am here because I know that the gospel is true and that Joseph Smith was a prophet of God, and I know that only through marriage in this temple can I belong to my husband for time and eternity, and have a claim upon our children after we leave this earth; that is why I am here."

"And is your testimony the same?"

"Just the same, my friend. I know what Elzina knows and I know it for myself and not for another."

Elzina turned to me once more and resumed her narrative.

"You will perhaps remember that we left Salt Lake City years ago and Cap. found lucrative employment, first in the east, where we lived in several large cities. My health finally failed completely and Cap. decided to take me out to California, where he again was successful in a business way. I tried all known, and some unknown doctors and schools of medicine to get back my health, but it was no use. I became weaker and suffered intensely in mind and body. At last we went to California and I joined the Christian Science church in an agonized hope that my body and spirit would acquire that peace which those people promised me would come as a part of the religion.

"Did you really believe in the Christian Science teachings?" I asked, incredulously. "I can't imagine anyone as well balanced and sane as the Captain and yourself accepting such a colorless religion."

"That is the point, exactly," answered my friend, "it is all negation; I was to say over and over again that I was not ill and not in pain and that I did not feel ill and I did not suffer pain."

"The reason I could not fall for the religion," asserted the Captain, "was that, while the mind became drugged with a sort of negative peace, yet the spirit was obliged to deny common sympathy for the sufferings of others and common humanity for those who were afflicted with poverty or distress. I discovered there were no poor people and no sick

people in the Christian Science church. If you were either sick or poor you could not be an orthadox Christian Scientist; but I didn't interfere with Elzina."

"No. Cap let me go my way as he always had done for he knows that I wouldn't go far away from him. I guess 'Mormonism' had sunk into the very roots of my being, for, although I was better for a time, I could not get my own consent to deny the mission of the Savior nor to constantly assert that I was well when I knew that I was ill. We paid great sums of money to healers who sat by me for hours, giving me treatments and others who joined in absent treatment for my obstinate illness.

"Finally I sank down into a condition resembling death itself. One morning my thoughts rested upon my father, who had been dead several years, and I cried out in the agony of my soul for his presence. Without any warning and without any special halo of light about him, but looking as he used to in life, he walked into my dreary sick chamber and sat down by my bed. I was not asleep, my friend, nor was it an hallucination. I do not assert that my father has been resurrected; I know nothing about that; but I do know that he came in and sat by my bedside and talked with me as naturally as you and I are talking just now. I asked him all the questions that had been laboring in my mind ever since I was a grown girl and he answered them one by one."

"Did you ask him about celestial marriage, Elzina, for I remember that was your dreadful trial always as a girl?"

"Yes; of course, I asked him about that and he told me it was a true and living principle but that it was right that the Church had set the principle aside and thus to comply with the laws of our beloved country."

"And do you now accept that principle as true?" I persisted.

"Yes, I do. It is true. Just as true today as it ever was," a whimsical smile touched the corners of her mouth and lighted up her speaking eyes, as she added, "you know, of course, that Cap can't go into that order now and I guess I find it easier to accept it as a principle than I would as a practice; however, I hope I should be as brave and loyal about it as my mother was before me, if I had lived in the days when she did and it was necessary for me to accept it and live it. Father went on to explain to me the atonement and showed me how far away the sects of the world had drifted from that glorious principle. How it had become spiritualized and mystified until only the husks were left; but he also told me that people who were honest and sincere in their belief

would receive a just reward when they had completed their work here. He taught me how the children born under the covenant, were heirs to the great privileges and the great blessings of the gospel and how long would be their waiting period on the other side if they did not accept the truth and live up to the principles revealed to the Prophet Joseph Smith by our Savior himself. Oh, it was all so beautiful, so heavenly that my soul was carried away in blissful communing and gratitude that my father in heaven could permit my earthly father to visit me and satisfy my soul.

"How about you, Cap., did you have any manifestation?"

"None at all," he replied, "I did not need any. I knew how rigidly truthful my wife had always been and when she told me her story the light of truth so glorified her in my eyes that she was almost transfigured before me. It is true I approached the Lord in prayer so that my spirit might be completely satisfied and I received my answer."

"How glorious, how beautiful and how satisfying!" I exclaimed.

"Yes," replied Elzina. "But you have never needed such a testimony as I received for you have never wandered in the dark for years like I have done."

"But was your mind afflicted as well as your body, Elzina?"

"Indeed it was, beyond power of description. It was like two angels using my soul as a battle ground. One pleading for light and truth and the other fighting to destroy my every hope and every joy. I cannot describe the mental suffering which I endured, but I do know what hell or condemnation consists of for I passed through it off and on for years and nearly lost my reason before I finally reached the point where I could pray to our Heavenly Father for an answer which he graciously granted."

"Were you sick long after that?"

"No, I was almost instantly healed and that was a testimony to our growing children, beside the healing of my body they were all so happy over the joy of my mind and the perfect peace which pervaded our household. As soon as Cap could arrange our business and close out all our affairs, we came here, and now I am with you in this temple."

My friend did not live many years after this episode. She did not suffer in her last sickness but quietly passed to the Great Beyond where she is now rejoicing in the society of her mighty father and her lovnig mother. Her husband married again. They have entered into the celestial order

of marriage for eternity, as is the only right way possible today for those who marry. The Captain has now two good wives, but one was dead before he married the second time.

For several months my friends did work for their dead kindred in the temple and I once asked the Captain, whom I knew to be a Mason of the highest degree possible, what he thought of our wonderful, beautiful, and gloriously symbolic ordinances in the temple. I had heard the silly stories about the prophet and the rites of Masonry and I was anxious to know what the Captain would say. His reply was:

"I think few men, unless they have had my experience, could appreciate the marvelous revelation given to the Prophet Joseph Smith when he organized the endowment ceremonies. If I had no other testimony of the truth of 'Mormonism' than what I have received in working in this temple, it would be sufficient to satisfy my soul and to save me in the kingdom of God if I lived worthy of that testimony. Masonry, like all other similar organizations, from the days of Solomon all down through Oriental history across to the plains of Babylon and the sands of Egypt, resembles these marvelous endowment as the Arabian and Chinese Bibles resemble the Holy Scriptures. There is a germ of truth in all spurious religions and false ceremonials and their shadowy resemblances can be traced through ancient Egypt down to modern China and into the vastness of Thibet; but the mind of an intelligent man is never satisfied with such husks nor exhalted by these shadowy resemblances to truth. The effulgent light of the gospel never shone more brightly through the medium of the Prophet's revealing mind than in the symbolic ceremonies which form the endowment privileges to the Latter-day Saints who are worthy to receive them."

These testimonies of my friend's were, and are, true! And when I think of my lovely friend, Elzina, happy in her heavenly home, engaged there, no doubt, in assisting her parents in the conversion of spirits in paradise while her husband trains his growing family by the aid of his other good wife in righteousness, my soul rejoices and is lifted up in praise to God.

(Note: This is a true story. Only the names are fictitious.)

Care of Clothing

What Do You Want of Your Clothing?

You must answer that question before you can plan wisely. Do you not want these things:

Protection from cold, heat, moisture, and rough surfaces.

Freedom in movement, breathing, and standing.

Beauty: You will get this by choosing materials, colors, and designs suited to you and your occupation.

Self respect: Clothing which is appropriate, becoming, inconspicuous, clean, neat, and within our means makes ourselves and our neighbors think well of us.

What Kinds of Clothing Do You Need?

Have you tried thinking of the different kinds of garments? How many of each should you have? They can be put into three groups.

Outerclothing.

Coats and sweaters; suits; dresses; blouses, shirts, and waists; skirts; trousers; hats and caps; gloves and mittens; boots, shoes, and overshoes; gaiters, and leggins; furs.

Underclothing.

Knitted vests, underdrawers, and union suits; drawers; corsets and underwaists; chemises, corset-covers, and combinations; petticoats; stockings and socks; suspenders and garters; nightdresses, nightshirts, and pajamas; bathrobes and wrappers.

Accessories.

Collars and cuffs; belts; handkerchiefs; mufflers and scarfs; veils; handbags and pocketbooks; umbrella; etc.

Care and Findings.

You need to think, too, of the cost of cleaning, repairs, renovation, and remodeling. If you sew at home you will need needles, pins, thread, sewing silk, buttons, hooks and eyes, snap-fasteners, tape, braid, and other findings.

How Much Should You Spend.

About how much did you spend for each group last year? Does this seem a good apportionment of the money you spend for the family clothing? Outerclothing 70 per cent,

underclothing 20 per cent, accessories 5 per cent, and care and findings 5 per cent? This would mean:

A	B	C	D	E	F
$1,200.00	$180.00	$126.00	$36.00	$ 9.00	$ 9.00
1,500.00	225.00	157.50	45.00	11.25	11.25
2,000.00	300.00	210.00	60.00	15.00	15.00
3,000.00	450.00	315.00	90.00	22.50	22.50

(a) Income; (b) total clothing; (c) outerclothing; (d) underclothing; (e) accessories; (f) care and finding.

Plan What to Buy.

Go over all the garments on hand and decide: (1) What is ready to wear. (2) What needs a little freshening. (3) What is worth remodeling.

Decide what new things are needed to complete the wardrobe for the season.

Estimate what it will cost to put the old in order and buy the new.

If this comes to more than you ought to spend, decide what you can best go without.

If it is less, decide what you would like most to add.

Put down on paper what you plan to spend for the principal items of outerclothing, underclothing, accessories, and care and findings.

Consult this plan whenever you spend money for clothing and follow the plan. Keep in mind experiences which will help you to plan more wisely for another year.

Homemade and Ready-made Clothes.

Which are better economy for you? If you spend the same money, do your homemade clothes usually have better materials, better workmanship, but take more time and energy? Do your ready-made clothes have better style and take less time and thought? Do these differences always hold true?

If you make part and buy part, make those which you can do best and most easily and on which there is the greatest saving in money. Buy those which trouble you most to make and which are easiest to find ready-made in good quality.

N. B. Remodel only when you are sure the material has enough wear in it to warrant the work and the cost of the new material necessary.

Hints for Buyers.

Go shopping with a definite purpose; do not be lured into purchases which you have not planned.

Choose slowly and thoughtfully.

Learn to recognize quality. A reliable salesman will help you in this.

Do not expect great savings from the bargain counter unless you are a good judge of materials.

Choose good materials for things that will get hard wear.

Avoid novelties and fads in design and color. They soon become tiresome and the price usually protects the merchant against loss from left-over stock.

Reckon in advance how much material you need.

In buying ready-male clothing, insist on good materials, style, and workmanship. If you always do this the dealers will be encouraged to supply them.

Be sure that the thing you choose is becoming to you and appropriate to its purpose.

Buy the thing that will serve for more than one sort of occasion or time of year.

Look for simplicity of line and decoration. Garments extreme in style are never economical and rarely becoming.

Outergarments.

Hang carefully when not in use. Plenty of rods and hangers save space and prevent wrinkles.

Keep covers over delicate garments or others worn only occasionally to protect against dust and rubbing.

Do not keep partly-soiled garments in an unaired place. They are likely to become discolored.

Fold carefully all garments kept in drawers or boxes.

In putting garments away for the season, guard against wrinkling, stretching, fading, and insects. Fold so that creases will correspond as far as possible with the folds into which the garment falls in use. Do not allow weight to rest on folded garments. Garments of firm materials may be left hanging if carefully covered against dust and insects; but sleazy materials, heavily trimmed garments, and circular skirts are likely to be stretched out of shape by their own weight. Keep in the dark to avoid change in color.

Removable and washable colars, cuffs, and linings save cleaning in women's dresses, waists, and coats.

Undergarments.

Reinforce, in making, parts subject to hard wear. Sew buttons on children's garments through several thicknesses of cloth to prevent tearing out. Run a few threads back and forth in the heel and toe of a new stocking.

Darn promptly small holes in stockings and other knitted

underwear. A stitch in time saves the garment. Rub a piece of soap across the end of a run to stop the run until you can mend it.

Wash stockings frequently. It prevents continued strain on the same part of the stocking, and rotting and change of color from perspiration.

Wash new stockings before wearing to remove the sizing; otherwise holes may appear at once.

Wool.

Brush and shake outergarments after each use. Brush with the nap.

Keep tailor-made garments carefully pressed. Cover with a thick damp cloth and use a heavy, hot iron. Some of the special boards and cushions used by tailors are convenient and may be made at home.

Remember that "shine" is caused by the wearing down of the nap and sometimes by grease. Remove by sponging, pressing, and brushing up the nap with a stiff brush. A tablespoon of ammonia may be used to a quart of tepid water for sponging.

Protect woolen garments against moths by brushing and shaking thoroughly out-of-doors, and in the sun if possible; then wrap carefully. Remember that the harm is done not by the millers, but by the caterpillars which develop from the tiny eggs which the millers lay. Tar bags, cedar boxes, mothballs and other "repellants" may prevent millers from getting in to lay eggs, but can not be relied on to prevent eggs already there from hatching. Guard against carpet beetles or "buffalo moths" in the same way. Send to the Department of Agriculture for Farmers' Bulletin 659, The True Clothes Moths.

Silk.

Remove dust by wiping with a piece of velvet, a soft cloth, or a soft brush.

Avoid pressing with a hot iron; the heat injures the fiber and sometimes the color.

Remove shine by sponging and pressing. Use one tablespoon ammonia to one quart tepid water.

Wash out silk stockings, socks, and underwear frequently; it prolongs their service.

Shoes.

Have shoes carefully fitted. Well-fitting shoes look better and wear better, besides being more comfortable. Poor quality shoes are seldom economical.

Alternate two pairs; they last longer. Slip shoe-trees into shoes when you take them off; it makes them keep their shape longer.

Keep shoes clean and well-brushed; a dressing made with a little oil and well rubbed in prolongs the wear of leather and kid.

Clean canvas shoes on shoe-trees to prevent shrinking. Sponge with a little water and soap that contains whiting or use a commercial cleanser.

Dry wet shoes slowly on shoe-trees or stuffed with paper.

Protect shoes with rubber in wet weather. Even with careful drying the moisture tends to rot the sewing threads.

Do not wear run-down heels; they spoil the shape of the whole shoe.

Have small rips mended at once; often they can be sewed at home.

Gloves.

Buy gloves of good material, well-stitched, and well-fitted; they are cheapest in the end.

Prolong the life of gloves by blowing up and pulling gently into shape after use and mending rips as soon as they start. Reliable dealers will repair worn places at small cost.

Consider the question of cleaning when choosing light-colored gloves; delicate shades of kid or fabric ore not so likely to hold their color as white; ordinary white kid gloves need frequent cleaning, which is often difficult at home and expensive at the cleaner's; white cotton and silk wash easily but do not wear as long as good kid; good grades of washable kid and chamois are satisfactory when properly cared for, but the original cost is high.

Dry clean kid gloves in a jar of gasoline or benzine; shake well; keep changing the liquid until all dirt is removtd. Pull gently into shape and dry in a draft. Caution: Work out-of-doors and in the shade. Never keep gasoline or benzine in the house or in the sun.

Clean washable kid and chamois gloves in suds made of lukewarm water and mild soap. They keep their shape best if cleaned one at a time on the hand. Hard rubbing roughens the surface, especially on glazed kid. Rinse in clear lukewarm water. Slip carefully from the hand, pull gently and blow into shape; dry slowly. Soften by rubbing gently between the hands. A little talcum powder rubbed in lightly will restore the finish to glazed kid. Caution: Strong soap and heat harden and darken washable kid and chamois.

Wash silk and cotton gloves like knitted underwear. Pull gently into shape and dry.

Hats.

Intelligent care prolongs the life of hats, men's and women's alike.

Keep hats looking fresh by dusting them before putting them away after each wearing. Use a soft brush; or, for fine felt, silk beaver, silk, satin or velvet hats, a piece of silk or velvet. Get the dust out from under the edges of bands, folds, and trimmings.

Do not allow bands, bows, trimmings, linings. or sweat bands to become loosened; tack them into place as soon as they begin to rip.

Store your hats where they will not gather dust; paper bags or hat boxes are good for those worn only occasionally.

Daily care means longer wear.

RENUNCIATION.

Helen Kimball Orgill

Thou white-browed one, who, on the altar high,
Doth offer that which to thy heart is dear,
A sacrifice. A cause thou dost revere
And love far more than all that earth can give.

Thou knowest well Gethsemane's deep pain,
Though ne'er a murmur 'scaped until at length
Thy God looked down in mercy giving strength
And peace. Then seemed to say, "It is enough!"

Ah, soul of wondrous magnitude and grace,
Who can with Christ taste of such sorrows deep!
Be joyful. Know that such as thou canst keep
The fullest glory of a heavenly bliss!

Summary of Woman's Position in Newly-Enfranchised Countries

Austria—Women have votes on the same terms as men. Two million women voted in January, 1919. There are eight women M.P.'s, twenty-two city councilors, one deputy mayor, and one hundred and twenty-six municipal councillors.

British East India—Women got votes and eligibility in 1919, on equal terms for white men and white women. They were enfranchised together.

Canada—Women have votes on equal terms. The federal amendment is not yet ratified. Women have not yet voted in federal elections, but have in state elections, where three women members of state parliaments have been elected.

Crimea—(the first Mohammedan country to give votes to women. Women got votes on equal terms in December, 1917. Eighty-three per cent voted, and five women were elected. one of whom is vice-president of the diet.

Czecho-Slovakia—Women have votes on same terms as men. Thirteen women members are in the lower house, and three in the second chamber.

Denmark—Municipal vote in 1908 and parliamentary vote on equal terms in 1915. Women voted in 1918 and 1920 and they have now four women members in each house. They have passed a law for equal pay, equal admission to all posts, and equal status in marriage.

Esthonia—Women have votes on same terms as men, and there are five women members of parliament.

Germany—Women got votes on equal terms in 1918, eight weeks before the elections. Twenty million women are enfranchised, and 70 to 90 per cent have voted. They had thirty-nine M.P.'s in last national assembly, 155 in state legislatures, and 4,000 city and municipal councillors. In the new elections thirty women have been elected to the reichstag.

Great Britain—Women got votes on different terms and at a different age in 1918. They voted in 1918, and have one woman M.P., and many city and municipal councillors.

Holland—(See Netherlands.)

Hungary—Women got votes in November, 1918. All men have it at twenty-one, women, if they can read and write, have it at twenty-four. Having no constitution, they fear they may lose it again. One woman was elected at a by-election. They have not yet got the municipal suffrage, as

no municipal government at present exists, for men or women.

Iceland—Women have votes on equal terms, and it is part of the new constitution. They have had city councillors for a long time, but have no woman member.

Lettonia—Men and women both got votes on equal terms in 1918. Five women have been elected to parliament, and many to city councils.

Lithuania—Men and women both got votes on equal terms in 1920. Five women have been elected to parliament.

Luxembourg—Women got votes on equal terms with men (at the age of twenty). They have voted twice, first in the referendum, and then in the elections. One woman is a member of parliament.

Netherlands—Bill giving women votes on same terms (at twenty-five) passed in May, 1919, and received royal assent in September, 1919. One and a half million women are enfranchised. They have not voted yet, but will in 1922. They have, however, been eligible for some years, and both in 1916 and 1918 two women M.P.'s were elected; one in each chamber. They have eighty-eight women on city councils and some aldermen (elected by men only.)

Poland—Women have votes on equal terms with men, and eligibility.

Rhodesia—Women got votes on equal terms in 1919, and one woman M.P. has been elected.

Russia—Women got votes on equal terms during the first revolution, and several women served in parliament and in the cabinet.

Sweden—Women got votes on same terms in 1918, but it will not be ratified till after the autumn elections. It will be through by February, 1921, and they will vote in the following autumn. There will be about 1,600,000 women voters. At present there are about 400 city and municipal councillors.

Ukrania—Women and men got votes on equal terms in 1917. They voted in 1919, and nine women were elected to parliament. Civil service opened to both, and equal pay given.

United States—Federal amendment giving votes in all states on equal terms has been passed, but is still awaiting ratification. Thirty-five states have ratified. One more is required. One woman has been a member of congress.

In addition to these national suffrage victories, several other advances have been reported:

Serbia has granted municipal suffrage to women.

Belgium has granted municipal suffrage to women.

Roumania has granted municipal suffrage to women.

Zionists of Palestine have full equal suffrage and eligibility.

The Commune of Fiume has granted full equal suffrage and eligibility.

THE PIONEERS.

Mary Foster Gibbs.

The March Across the Plains.

The long-trained wagons slowly march far out into the west,
The great sun beats the heat-waves upon the twilight's breast,
The buffalo tramps in rythms rude upon the grassy plain,
The Indian steals in serried ranks to guard his age-old claim.

Dancing Around the Camp-fire.

The wagons halt in dusty lines, then camp in circled peace.
When evening's benediction falls, their heavy labors cease,
The dancers 'round the camp fire glide, forgetting toil and sorrow.
"All hands round," and "partners swing," renews them for the morrow.

First Glimpse of the Valley.

The barren valley blistering lies, edged by a lifeless sea,
The mountains climb in rugged heights around the sage-green lea;
But visioned in the leader's soul, the land with honey flows,
He sees the desert vales reclaimed to blossom as the rose.

Fulfilment.

Broad fields and orchards, cities, towns, sweep up the mountain side;
The busy home, the crowded mart line streets, tree-shaded, wide.
The temple towers pierce the air, and streams enrich the sod.
For Zion fills her destiny, that men may worship God.

James H. Anderson.

Turkey signed the peace treaty with Great Britain and France on July 23.

Boy Scouts in Utah, to the number of 238, had an enjoyable outing to Bryce's canyon, in Utah, in July.

The Herald, of Salt Lake City, suspended publication in July, after an existence of fifty years.

Universal suffrage was defeated in Japan in July, by a vote of 153 to 283.

In Bolivia, in July, a revolution overthrew the existing government, and instituted a new administration.

Los Angeles, California, was visited by several earthquake shocks on July 16, and again on July 26.

A coal miners' strike in Illinois, in July, seriously threatened the coal supply of next winter in that section.

Great Britain arranged, on July 26, for an agreement with bolshevik Russia, which as yet gives no assurance of a treaty of peace.

France sent an army against King Feisal, of Arabia, in July, the movement resulting in the French capture of Damascus.

Ireland was the scene of serious conflicts in July, amount-

ing to civil war between the Sinn Feiners and the British government.

School teachers will be plentiful in Utah the coming season, according to reports made in July by the school authorities.

Mexico experienced several insurrectionary battles in July, with some prospect of early revolutionary troubles in that land.

Minnesota experienced a tornado on July 23, in which ten lives were lost and more than 100 persons injured.

By a collision of three electric cars near Scranton, Pa., in July, eighteen people were killed and over 100 others injured.

The National Education Association held its annual convention in Salt Lake City, in July, and was largely attended.

Ten distinct wars were raging in the old world in July, with over 2,000,000 fighting men engaged. The outlook for peace is distant.

Hawaiians, of Hawaii, and the Maories, of New Zealand, in July, definitely established the identity of the two peoples as of common stock.

Wool prices in Utah descended still further in July, in consequence of which many Utah woolgrowers are facing financial collapse.

Southern Canada was visited by a destructive tornado in July, several people being killed and many injured, while much property was destroyed.

The Anti-tobacco League began, in July, an active campaign against the sale and use of tobacco in Utah, with a prospect of greatly reducing the use of the "weed."

Messrs. Cox and Roosevelt, Democratic nominees for president and vice-president, in a conference held in July, accepted President Wilson's policies on the league of nations issue.

The Prohibition party, in July, nominated William J. Bryan for its candidate for president, but he declined the position, and Aaron S. Watkins, of Ohio, was nominated, with D. Leigh Colvin, of New York, for vice-president.

Turkey and Greece were at war in July, in several sanguinary battles in which the Greeks were victorious. On July 25, the Greeks occupied the Turkish sacred city of Adrianople.

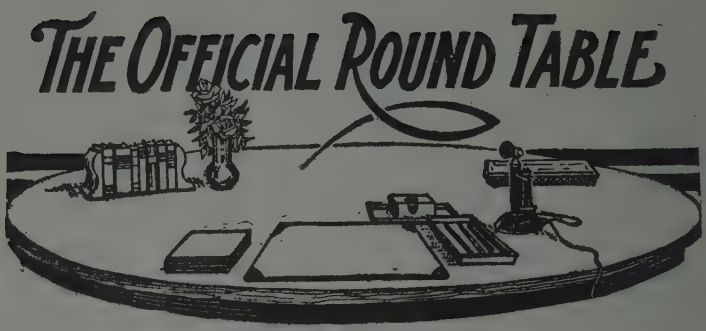
Railway employs' wages were increased $600,000,000 a year by the decision of the government railway labor board, on July 20. The railway employes accepted, but so unwillingly that troublesome strikes may develop in the future.

Egypt was in a greatly disturbed condition in July, in antagonism by the natives to British rule. The situation there foreshadows an uprising of the black races against their white rulers.

Poland made war on bolshevik Russia, was signally defeated, and on July 23 asked for and was granted an armistice. The United States not being a member of the league of nations was not under obligation to send troops to preserve the territorial integrity of Poland as fixed by the league.

The Farmer-Labor party is the title of a new national political organization formed at Chicago in July. Its candidates are P. P. Christensen, of Utah, for president of the United States, and Max Hayes for vice-president.

Rebuilding Jerusalem was the most notable question before the world during the month of July. As evidence of the prominence of the forces engaged, the chief commission acting in the work is composed of Lord Reading, lord chief justice of Great Britain; Alfred Mond, the great engineer and British minister of public works, and Major James Rothschild, son of Baron Edmond D. Rothschild, who was with the British troops at the capture of Jerusalem, and represents the great French Rothschild banking interests—all Jews; also Louis D. Brandeis, United States Supreme Court associate justice, who presided at the Zionist conference in London in July.



MRS. CLARISSA SMITH WILLIAMS MRS. AMY BROWN LYMAN

Notes From the Field—August

North Davis Stake.

A Relief Society stake social was given by the officers of the North Davis stake Relief Society recently in the amusement hall of the Kaysville ward, to all residents of the North Davis stake.

Commencing at 2 o'clock in the afternoon a very interesting program was given, consisting of tableaux and music, followed by refreshments and a general get-acquainted handshake.

In the evening a social dance was given and during the dance a huge cake weighing forty pounds, was cut into pieces and sold to help defray expenses. This cake was made to represent the Salt Lake temple.

The social was a great success and the officers felt well repaid for the time and energy spent in arranging the entertainment. Miss Emily Brough is president of this stake.

A Relief Society Worker.

An interesting Relief Society woman is Mrs. Annie Bowler Leavitt of Gunlock, Utah, second counselor of the Relief Society of the Gunlock ward. Mrs. Leavitt is the mother of seventeen children, fourteen of whom are living. The youngest is a babe one and one-half year old. Her eighth child, a son, was born while her husband was ful-

filing a mission in the east. During the years of his absence she displayed marked executive ability in the management of their home affairs and on his return home he found himself in a better condition financially than when he left. When her thirteenth child was a babe in arms she determined to help her children to obtain something of a musical education. She studied with them on the organ and on the violin. Eight of her children now play on the violin and three of them are organists in various organizations. Mrs. Levitt herself held a position as ward organist for several years. This energetic woman has always been a devoted member of the Mutual Improvement Association. She was chorister in her ward for some years and for two years she took part in the debates under the direction of the Mutual, winning the score each time. Although called to bear a heavy share of the family responsibilities in consequence of the many public duties of her husband, she has responded cheerfully to all calls in the home and has never failed in performing her own public duties.

Utah Stake.

In the visiting teachers department of the Utah stake the mission of "teaching" is emphasized. At the monthly meeting in the teachers' department, a subject, which has been previously assigned, is presented by an able speaker, and discussed by those in attendance. Each teacher is given an outline of the subject for future study and consideration, and when she makes her visits during the month, she carries this subject into the homes where it is discussed with the families.

Temple and Burial Clothing.—A department for temple and burial clothing has been established in the Utah stake. Mrs. Martha A. F. Keeler, who was for many years the very able president of this stake, accepted the chairmanship of this department. In order to make a beginning, each of the wards contributed $5, this was supplemented by a donation from the stake board members. Under Mrs. Keeler's able management, this department is well established and is meeting a long-felt need.

Netherlands Mission.

The following letter has recently been received from President John A. Butterworth of the Netherlands mission:

Dear Sisters: We are just in receipt of your yearly report

of the work done by the Woman's Relief Society and after having examined it very carefully feel to highly commend you and your fellow sisters in the excellent work accomplished during the past year.

We are reprinting for the readers of our mission paper, "De Ster," the most interesting items from the report. We often have the privilege of printing articles from your splendid magazine, which reaches us regularly since the war.

Thanking you most heartily for the Relief Society "Magazine" and for the report just sent us, I remain,

Sincerely your brother,
John A. Butterworth.

Boxelder Stake.

In a very interesting letter from Mrs. Mary Dunn Ensign, of Brigham City, we learn that she personally knew the Prophet Joseph Smith. Mrs. Ensign is in her 87th year. She is bright and cheerful and is enjoying good health. She lives with her daughter, Mrs. S. M. Meade. With her father's family, Mrs. Ensign moved to Nauvoo in 1841, the first person they met after entering the city was the Prophet Joseph Smith, who welcomed them to Nauvoo. He shook hands with every member of the family, not forgetting the tiny baby. Mrs. Ensign's family lived only one block from the old "Mansion House" and as a little girl she was a frequent visitor in the Smith home. Mrs. Ensign remembers hearing the prophet preach on the Word of Wisdom and baptism for the dead. She remembers also many instances of healing which she witnessed personally. Her father was healed at one time, and the baby at another time, under the prophet's hand. Mrs. Ensign remembers distinctly seeing the prophet in a parade one Fourth of July. She also remembers seeing him indulging in athletic sports such as ball playing. The gloom which spread over the city of Nauvoo when the Prophet Joseph and his brother were killed is a very vivid recollection, and also the gathering of the people near the Smith home when the bodies were brought home. Mrs. Ensign was in the meeting when Sidney Rigdon tried to influence the people to make him president of the Church and also when Brigham Young was covered with the mantle of the Prophet Joseph.

California Mission.

The picture shows most of the officers and members of the Bakersfield, California, Relief Society, which was organized November 30, 1919.

The sisters are striving diligently to forward the Relief

Society work and the influence of the association is being felt for good among the members of the branch and in the community at large.

The "Annual Day" celebration was greatly enjoyed by a

large number of members and friends; a program showing unusual talent was rendered, followed by dainty refreshments, games, and dancing.

Hawaiian Mission.

We are deeply interested in the Relief Society Sisters of the Leper Settlement at Kaluapapa, Hawaii.

This society has an enrollment of fifty members and is a very active organization. Although most the good sisters are afflicted with leprosy, that much dreaded disease, yet they have the spirit of the gospel of Jesus Christ with them and

they are putting forth every effort for the good of their organization.

Eliza Bright, the president, writes that they are enthused in the work of the Lord and that the organization is doing splendid work.

The members of the Wahiawa Relief Society of the Wahiawa branch, Oahu conference, although few in number, have made a very enviable record. The Relief Society was organized a little over a year ago with only seven members. Their membership is only nine at present, comprising all the sisters of the Church in that branch. Nearly all of them have children to attend to, but this is no drawback for them to attend meeting regularly. They have raised funds to be used in the construction of their new meeting house, having given $160 to the building fund and later on giving nearly $40 to help furnish fixtures for the Church. They also donated $25 towards the erection of the Hawaiian temple at Laie. They take four copies of the "Relief Society Magazine" among them and enjoy hearing news from other organizations. The duty of visiting the sick is joyfully carried on.

The Halekapa Relief Society was organized on Lincoln's birthday. February 12, 1920, with Maraea Louis as president, Kaleiha Kauakahi Wieke as first counselor, Kuaihelemoku Makauole as second counselor, Emily Alama and Kapahu Kauakahi as secretaries.

Four other Relief Societies were represented, two presidents of branches, besides Elder Davis and Elder Elmer C. Jenkins.

A very tasty, typical Hawaiian feast was enjoyed afterwards.

It might be interesting to know that those chosen as offices were representing five nationalities. It is wonderful how the gospel can blend such a cosmopolitan group of women into such unity. English, Hawaiian, German, Chinese, and Spanish all with a testimony of the divinity of the Church of Jesus Christ of Latter-day Saints.

Canadian Mission.

The Canadian Mission Relief Society was organized on August 1, 1919, with Mrs. Margaret S. Jensen, wife of President Nephi Jensen, as president. The branches are: Bracebridge, Brantford, Hamilton, Preston, Toronto, and Winnipeg. The combined total membership is fifty-eight members. During the year of 1919 this branch disbursed $59.60 for charity purposes. Relief Society visitors spent 104 days with the sick and made 138 special visits to the sick.

New Stakes—Cache-Logan.

On June 5, 1920, Cache stake was divided, the northern division retaining the name of Cache stake and the southern division to be known as the Logan stake. The stake officers and board members of the old Cache stake who had served faithfully and well, were honorably released. Mrs. Minnie B. Caine, formerly second counselor in the old stake, was appointed president of the Cache stake Relief Society, and Mrs. Ellen Barber, a member of the former stake board, was appointed president of the Logan stake. The general board desires to express grateful appreciation for the splendid work done by Mrs. Lucy S. Cardon and her co-workers during the many years they have labored faithfully and incessantly in the interest of Relief Society work in the Cache stake.

Oneida-Franklin.

The Oneida stake was divided on June 6, 1920, into what will now be known as the Oneida stake and the Franklin stake. Mrs. Nellie P. Head, who was serving as stake Relief Society president at the time of the division, was retained as president of the new Oneida stake. Mrs. Veroka G. Nash was appointed president of the Franklin stake.

Duchesne-Roosevelt.

The Duchesne stake was divided on June 26, 1920. One division will retain the name of Duchesne stake, while the other division will be known as Roosevelt stake. Mrs. Clara Hanson, who has for several years presided over the Duchesne stake, was appointed president of the New Roosevelt stake. Mrs. Evelyn Moffat was appointed president of the Duchesne stake.

Bacteria War.

The famous Dr. Charles H. Mayo, of Rochester, Minn., has lately been prophesying that the next war would be one of bacteria, dropped from airplanes over enemy cities. He says:

"As science advanced, it would make it almost impossible for armies to fight. In the future what will war be like? It will be a war of invisible organisms, it will be a war of dropping capsules of bacteria which will have the most destructive effects."

How infiinitely easy it would be for men to be destroyed from the earth, or any section thereof, through such fiendish attacks upon defenseless human life. What the future holds for us only the Lord and his angels may tell.

Woman Dormant.

A Mr. John M. Glenn, who is the secretary of the Illinois Manufacturing Association, has rushed into print with some charges about the modern man and modern woman which might well give civilization pause if it were all true. He says that man has already become the drone of the hive while the woman is the worker. She is busy with typewriter and ledger and the affairs of industry. She fills orders for all sorts of commodities, turns machinery, works on civic projects, municipal improvements, and fights great battles for progress, commerce, art, and religion. Woman is elbowing man out of his own sphere, so Mr. Glenn says, in every line of endeavor, from petticoats to politics.

What the world needs is the gospel of Jesus Christ with the ideal relationship of man and woman as they are taught and practiced in the Church of Jesus Christ of Latter-day Saints. Things are getting no better fast.

NOTICE.

Will all writers, correspondents, and contributors to the "Magazine," who have any business with the editor of the "Magazine," kindly address their communications to the editor, Mrs. Susa Young Gates. Do not send such material to the business office, but to the editor. Will our contributors please take notice?

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. EMMELINE B. WELLS – – – – – – – – President
MRS. CLARISSA S. WILLIAMS – – – – – – First Counselor
MRS. JULINA L. SMITH – – – – – – – – Second Counselor
MRS. AMY BROWN LYMAN – – – – – – – General Secretary
MRS. SUSA YOUNG GATES – – – – – – – Recording Secretary
MRS. EMMA A. EMPEY – – – – – – – – Treasurer

Mrs. Sarah Jenne Cannon — Mrs. Ida S. Dusenberry — Mrs. Carrie S. Thomas
Dr. Romania B. Penrose — Mrs. Elizabeth S. Wilcox — Miss Sarah McLelland
Mrs. Emily S. Richards — Mrs. Elizabeth C. McCune — Mrs. Janette A. Hyde
Mrs. Julia P. M. Farnsworth — Mrs. Elizabeth C. Crimson — Miss Sarah Eddington
Mrs. Phoebe Y. Beatie — Mrs. Donnette Smith Kesler — Miss Lillian Cameron
Mrs. Rebecca Niebaur Nibley — Mrs. Annie Wells Cannon
Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor – – – – – – – – – – SUSA YOUNG GATES
Business Manager – – – – – – – – JANETTE A. HYDE
Assistant Manager – – – – – – – – AMY BROWN LYMAN
Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VII **September, 1920** **No. 9**

The Coming of Elijah

It is ninety-seven years on the 21st of this month, since the Prophet Joseph was visited by the angel Moroni in his home at Palmyra. In that vision, the boy-prophet was told that Elijah should come and turn the hearts of the children to the fathers as had been prophesied by the last prophet in the Old Testament, Malachi. So much hung upon that announcement that was dim to the prophet then, but which today seems so great and so wonderful! Temples were to be built; the doctrine of baptism for the dead was to be revealed; men were to be quickened in antiquarian interest in searching out their forefathers; books, histories, both state and local, were to be printed; churches were to give up long forgotten records; societies and associations, both antiquarian and family patriotic and genealogical, were to be formed, governments were to be stimulated to gather and preserve vital statistics; and above all, Elijah himself was to appear—not in Jewish households, where his coming had been symbolically watched for every recurring paschal night—but he was to come in a temple built to the name of Israel's God in Kirtland, Ohio, which he did April 3, 1836.

All this, and more, much more, has come to pass. Temples increase, societies multiply, men and women spend fortunes

and lives in the search for ancestry. A great international congress on genealogy met just before we entered the world war, and thousands upon thousands are interested and engaged, most of them unconsciously, in fulfiling the prophecy made to the young prophet in the upper chamber at Palmyra.

This year, as in years past, the Genealogical Society will memoralize the day in fitting exercises. Many of our Relief Society members will join in this pleasing duty. How pleasing to the Lord and his angels. While the armies of discontented men and women clash and quarrel, while war and famine, wild debauchery and cruel selfishness mar civilization, the Lord is filled with compassion for the misguided children of men and he is preparing the way for his second coming. They who stand in holy places shall not be moved.

A SUMMER LULLABY.

Mrs. Parley Nelson.

Rockaby baby, the sun's in the west;
The robin has finished his song,
The wee baby birds are asleep in their nest,
And the sand-man is coming e'er long,
The darkness is creeping and soon 'twill be night.
The round moon is peeping, so close your eyes tight,
And mother will sing her dear baby to rest,
While the sweet little head snuggles close to her breast,
Lullaby baby, lullaby by.

Stars shyly peep through the curtains to see
If the dear baby eyes are shut tight,
Moon wanders 'round in her efforts to find
If the wee one is safe for the night.
The night-bird is calling so low, to his mate,
The dew's gently falling and soon 'twill be late,
So mother will sing her dear baby to rest,
While the sweet little head snuggles close to her breast,
Lullaby baby, lullaby by.

Rexburg, Idaho.

Guide Lesson Suggestions

LESSON I.

THEOLOGY AND TESTIMONY.

First Week in September.

MORE LIGHT ON BAPTISM FOR THE DEAD.

Reference: Section 128 Doctrine and Covenants.

Text: "I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify."

Aim: The obligations of recorders and of living heirs in families.

Obligations placed on an individual or any group of individuals involve the basic ideas of study, watch-care and service. We must remember what our duties are. We must watch ourselves that our performance is perfect and this requires faithful service.

In the 128th section of the Doctrine and Covenants the Lord revealed to the Prophet Joseph that one temple recorder and even one Church recorder was not sufficient, but must be multiplied according to the needs and requirements of the Church. Ward clerks keep the statistics of births, christenings, and baptisms, and their duties are quite as important as are those of temple or family recorders.

The qualifications of a recorder are named in this revelation and imply a type of mind peculiar in itself. Not all persons are accurate, either in vision or observation. One who possesses rich imaginative qualities is apt to see many questions with large vision and some times with inaccurate proportions. No two people observe alike, but some have a logical and clerical turn of mind, are without imagination themselves but are gifted with careful observation, and if their minds are cultivated such people become excellent clerks, bookkeepers, and recorders. Those who do not possess these gifts may cultivate them, for the imagination can be harnessed and the observation cultivated.

So important is this fact of observation that the Lord requires witnesses, at least two, who shall testify to the accuracy of the recorder. All democratic courts of justice recognize the inability of any one person to determine vital

points through mere observation and two or more witnesses are required to establish evidence.

The prophet tells us in the revelation that this particular mode of procedure in regard to recorders was arranged before the world was created and he adds as evidence of this the words of John the Revelator, chapter 20, verse 12, when John saw the dead who were judged out of the books standing before God.

No more solemn announcement was given from the prophet's inspired lips than the declaration contained in verses seven and eight of this revelation in the Doctrine and Covenants. He declares:

> Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.
>
> It may seem to some to be very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?
>
> And again, for the precedent, Matthew xvi. 18, 19; "And I also say unto thee, that thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The awful weight which is here indicated as resting upon the shoulders of heirs and descendants in families and of family and temple recorders impresses our souls with the greatness of the work whereunto we have been called; for there are only a few souls, comparatively speaking, in this Church and kingdom and they have been chosen "one of a city and two of a family," just as the Savior declared they would be to represent the tribes, clans and sub-tribes of the chosen seed of Israel. Each adult person in the Church represents many lines on both sides of his or her inheritance and rarely, indeed, do these surname families mix and merge with one another. Students of genealogy in the Church assert

that few, if any families, are represented in other lines and by other individuals in the Church.

The records on earth, so we are told, must agree, and as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom which consist in the key of knowledge.

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect;' neither can we without our dead be made perfect." This revelation closed with a magnificent psalm of praise and a marshaling of the hosts of heaven and earth to join in the Prophet's poem of triumph and victory over the grave.

QUESTIONS.

1. What are obligations? Why should the records in heaven and on earth agree?
2. What is the difference between a duty and an obligation?
3. Why would recorders be needed in various sections of the Church?
4. What would you consider the qualifications of a recorder?
5. Why do law courts require two or more witnesses?
6. How many witnesses testified to the life and labors of the Savior?
7. What can you say of the obligation resting upon the Latter-day Saints generally, in regard to their dead?
8. Describe some methods by which records might be kept in heaven?

GUIDE LESSONS.

LESSON II.

BOOK OF MORMON—BIBLE TESTIMONY.

Second Week in September.

THAT DAY WHEN THE BOOK SHOULD COME FORTH.

Text: "Biblical World"; Isaiah 29:17, 18; "Millenial Star," Vol. 15, page 788.

Aim or central truth—God's purposes are accomplished in

conformity to law and order and through the agency of his servants.

In our last lesson eight propositions were formulated, but only the first five were considered. In this lesson the remainder of propositions six, seven, and eight, will form the basis for the discussion.

Proposition six asserts that since its dedication by Elder Orson Hyde, in the year 1841, the Holy Land has been, and still is, preparing for the reception of dispersed Israel. At the time of Elder Hyde's visit, there were only ten thousand Jews in all Palestine; in 1895, this number had increased to twenty-five thousand; in 1900, there were one hundred thousand. ("Biblical World.") And early in January, of this year, it was announced by the Zionist organization of America, in behalf of Dr. Jerzy Rosenblatt, a member of the Polish diet, that one hundred Jewish families, averaging five persons to a family, were then ready to emigrate from Poland to Palestine. It was further stated that in Lodz alone 2,000,000 rubles had been subscribed for industrial undertakings in Palestine. Anent the foregoing, the "Deseret News," in its issue of January 26, of this year, had the following to say:

The Jews and Their Real Fatherland.

There is an economical movement in progress on the other side of the water that promises to become a feature of special moment in current history. It is an exodus of Jews from Poland and adjacent countries toward Palestine in a wave of such proportions and momentum as to sweep away all barriers opposed to it. Already the news has reached, it would seem, the remotest quarters of the earth that the Holy Land has been emphatically redeemed by the British from the demoralization obtaining under Turkish mis-rule for 500 years, and rehabilitation is now progressing under Christian rule at a marvelous pace.

To a people like Polish and Russian speaking Jews who for centuries have felt the heel of the oppressor on their necks, and have suffered the horrors of blood, lust, robbery, and rapine, for racial and religious reasons, this opening of the gates of opportunity for escape into the land of ancestral promise, the country where the Hebrew people saw their birth as a nation 3,000 years ago, and whose traditional memories are welded into their racial existence, has proven too alluring to be resisted. Like a prairie fire, the spirit of another exodus is sweeping over central Europe, and to many a Jew it seems like a divine call to strike their tents, to flee from this second land of Egypt to the land of Canaan which the British are remolding into what is likely to become once more "a land flowing with milk and honey."

The descendants of Richard the Lion-hearted have reconstructed the great aqueduct built by Pontius Pilate from Hebron to Jerusalem; the city of David is cleaned and placed in a sanitary condition; telephones, electric lights, electric

cars and other valuable public utilities are being installed, it is proposed to built a conduit from the Mediterranean, under the Jordan valley, divide the foot of the Sea of Tiberias for power purposes, roads are being built, the country ridded of bandits, schools and higher institutions established, agriculture is being taught, industries introduced, freedom of worship guaranteed; and last, but by no means least, an American newspaper man with full publishing equipment and staff of reporters, is said to be en route to Jerusalem to publish the "Jerusalem News," in English, and promising to "print the news and the truth about it." Truly a grand transformation is going on in the Holy Land, a change that will command increasing attention!

While political events have combined in these later years to bring about the political freedom of Palestine and her people, until men's hope runs high in the breast of every son of Judah because of the declaration which the British government has made, promising him to build up a national home for his people in Palestine, other factors, physical in their nature, have been busy redeeming the desert and waste places until today Lebanon has been turned into a fruitful field and a fruitful field is certainly esteemed as a forest, as was forseen by Isaiah. "And in that day should the Book come forth."

Chief among these physical features is the return of the rain and dew as was promised by Elder Hyde in his prayer of dedication. The following disinterested testimony in this connection will be interesting:

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive "indications" the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year (1853) to Mount Zion—a rain that has been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the "latter rain" in its season, will also give the "former rain" in its season. * * *

There is another fact which, though small in itself, is not a less striking one, the well of Erogel (or Jehoshaphat) (Joe's well), supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's balmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams that, diverted into various channels and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of Enrogel has, it is supposed,

overflowed but once in the four or five years; but during the last four years, (1850, or nine years after the dedicatory prayer was offered) since Christianity has been shedding its light on Mount Zion, and the first fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. (Rev. Hugh Stowell, and Hon. Canon of Chester in the "Scottish Presbyterian Magazine," "Millenial Star," Vol. 15, page 788.)

I arrived from India a few days since from the eastern continent. I stopped at Jappa for nearly the whole winter. For my part, I was well pleased with the country of Palestine. It is certainly a land of the most wonderful resources, with a delightful climate producing everything. If properly cultivated, it will produce from two to three crops a year. They have grain, fruits and vegetables all the year round. In fact, I never was in such a country before. I have seen good country in England and America, but none to compare with Palestine. Its fruitfulness is uncommon and the climate is the most delightful. Even in winter I did not see the least sign of frost, and vegetables of every sort were growing in the gardens. It is a fact that the rain and dew were restored recently. In 1853, the "early" and "latter" rains were restored to the astonishment of the natives. (Louis VanBuren in a current periodical, November 14, 1867.)

The British government has made a Jew, Sir Herbert Samuel, high commissioner of Palestine.

We quote from the Boston "Transcript," June 14, 1920:

To Reclaim the Holy Land.

Nathan Straus, of New York, Supreme Court Justice Brandeis, and Rabbi S. S. Wise, of New York, are sailing for Europe on the S. S. Lapland, en route to Palestine for a visit of inspection.

London, June 14.—The general principles which will be followed by the new administration in Palestine were announced yesterday by Sir Herbert Samuel, high commissioner for Palestine. Sir Herbert said:

"Complete religious liberty will be maintained in Palestine. Places sacred to the great religions will remain in control of the adherents of those religions. Civilian administration for the country will be established immediately. The higher ranks will consist of British officials of ability and experience. The other ranks will be open to the local population, irrespective of creed. Order will be firmly enforced. The economic development of the country will be actively promoted."

In accordance with the decision of the Allied and associated powers, measures will be adopted to reconstruct the Jewish National Home in Palestine. The yearnings of the Jewish people for two thousand years, of which the modern Zionist movement is the latest expression, will at last be realized. The steps taken to this end will be consistent with the scrupulous respect for the rights of the present non-Jewish inhabitants.

The country has room for a larger population than it now contains, and Palestine, properly provided with roads, railways, harbors, and electric power, with the soil more highly cultivated, the waste lands reclaimed, forests planted and malaria extirpated, with town and village industries encouraged, can maintain a large additional

population, not only without hurt, but, on the contrary, with much advantage to the present inhabitants.

Immigration of the character that is needed will be admitted into the country in proportion as its development allows employment to be found. Above all, educational and spiritual influences will be fostered in the hope that once more there may radiate from the Holy Land the moral forces of service to mankind. These are the purposes which, under superintendence of the League of Nations, the British Government in the exercise of its mandate for Palestine will seek to promote.

It is interesting to note, in this connection, that ten years ago, the Rothschilds sent an agent to the Agricultural College of Logan to study irrigation under Dr. John A. Widtsoe; and later Dr. Widtsoe's book on "Irrigation" was translated into French and Arabian for the use of the peoples, both of Palestine and Egypt, and forms the basic study for those distant lands in reclaiming the ancient wilderness. Just this month, July, two visitors from Palestine visited Dr. Widtsoe and secured permission to publish his book in modern Hebrew. "Out of Zion shall go forth the law" to redeem Jerusalem.

In conclusion it might be asked what are we going to do with this testimony? It is more than coincidence. Who would attempt a scientific explanation? It is nothing short of the literal fulfilment of ancient prophecy, the age of miracles come again. In that day when these things should come to pass another very important thing should happen. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

If the "Book of Mormon" is not the "Book," then we must await its coming which cannot be for long, else the ancient prophecy has no place in the "Book of Truth."

QUESTIONS.

1. What are the eight propositions laid down in the former lesson?
1. Why do we say that Jerusalem is the fatherland of the Jews?
3. What is the climate of Palestine?
4. What are the resources of Palestine?
5. Why do the inhabitants of Palestine need to practice irrigation?
6. What do you know of the science of irrigation?
7. Who is Sir Herbert Samuels?

LESSON III.

LITERATURE.

(Optional)

Some of Tennyson's Minor Poems.

Some of Tennyson's poems might almost be styled wisdom literature; at all events they deal with the deep problems of life and death.

"Tithonus," a poem with a Greek name, presents one of life's problems. We have, in this ancient gentleman, one who is destined to live the mortal life, forever, because, forsooth, favored of the Gods, he had asked for immortality.

Then he sees all things about him die in season and refresh themselves again, while he alone wanders a "white-haired shadow roaming like a dream."

He watches the spring come forth in all its loveliness and freshness, and in the agony of his soul cries out,

"The woods decay, the woods decay and fall,
The vapors weep their burden to the ground,
Man comes and tills the earth and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality consumes;
I wither slowly in thine arms,
Here at the quiet limit of the world."

In this same anguish, Tithonus cries to the gods, to take back their gift, moaning:

"Why should a man desire in any way
To vary from the kindly race of men
Or pass beyond the goal of ordinance,
Where all should praise as is most meet for all?"

Sometimes we hear people express themselves in a fashion that would lead us to believe that they are just a little like Tithonus. They are like him in that they wish they might live forever or that their loved ones might live forever.

Tennyson, in using this old Greek legend, would have us understand that no matter how natural and innate the longing for immortality may be, it must come in the manner in which God has provided, and not in a way man might suggest, for death as well as life is of God's order.

The "Ancient Sage" is another poem full of profound thought. The very name suggests wisdom. In the "Ancient Sage" we have the picture of one who has sounded the depths

of knowledge and knows that wisdom lies beyond, and who having done so, instructs others thus:

"Thou canst not prove the nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.
Thou canst not prove thou art immortal—no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proved,
Nor yet disproven, therefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith!

"She reels not in the storm of warring words,
She brightens at the clash of 'yes' and 'no.'
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed mirage!"

Many of the most vital truths of existence are not capable of the kind of proof that scholars choose to call scientific; this, no doubt, is one of the reasons why it is impossible to please God without faith.

In "Lady Clara Vere de Vere," we find a stanza reading:

"Trust me. Clara Vere de Vere,
From yon blue heavens above us bent,
The garden Adam and his wife
Smile at the claims of long descent.
Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

The British people accepted this as a statement of Tenny-

son's democratic outlook on life; nor did they feel that he had marred the statement, even when he was raised to the peerage.

Another quotation from Tennyson, occurring in Locksley Hall, has received marked attention from orators and writers in the decade that has just past. It reads, "I, the heir of all the ages in the foremost files of time."

Here the poet gratefully acknowledges the debt of humanity to a past rich in religion, philosophy, science, art, and music.

QUESTIONS AND PROBLEMS.

1. Read Tithonus through with care, and determine what great lesson it teaches.

2. Do you fancy that living forever in the mortal state could bring happiness to anyone? Give your reasons for the stand you take.

3. John the Revelator and the three Nephites are permitted to remain upon the earth until Christ's second coming. In order to do this, did they undergo any change? Why were they thus privileged?

4. What characteristic of the swan's life leads the poet to say, "And after many a summer dies the swan."?

5. Give evidence of the truth of the statement—that "nothing worthy proving can be proved."

6. How does this support the stand taken by the Latter-day Saints that though they may be unable to prove to another that Jesus is the Christ, yet they may know positively that he is the Christ.

7. What do you think Tennyson meant when he styled us heirs of all the ages?

8. Name some religious leaders of the past to whom we are indebted.

9. Name some musicians of the past whose music still enriches our lives. Some poets. Some artists.

10. Quote lines from Tennyson that indicate his democratic attitude towards life.

LESSON IV.

HEALTH, PERSONAL HYGIENE.

Fourth Week in September.

Personal Cleanliness: External: Skin, Hair, Nails.

Mode of life and character of skin determine almost entirely the frequency with which bathing is necessary to keep the skin fit for the important function of eliminating body wastes. Naturally, the skin of one whose occupation induces much perspiration requires more frequent cleansing than that of one whose life is of a more sedentary nature. Ordinarily, the housewife, spending several hours a day over a cook stove, perspires more freely, and therefore requires more frequent bathing than does the woman who spends her day at office work, or work of similar nature. Some skins are so sensitive to soap and water that a daily bath is impracticable because of the dry, prickly sensation it causes. In such cases, a daily sponge in cool or tepid water is suggested.

The degree in which the general health is affected by unclean hair and an unhealthy scalp is difficult to determine but it will be noticed that a rundown, unhealthy body condition is usually accompanied by stringy, depressed looking hair. A really diseased scalp is, of course, a case for a specialist, but all ordinary cases may be treated at home. Dandruff may be removed by massaging the scalp with the tips of the fingers, never scratching with the nails or with a comb. The massage should be given every day, followed by a thorough brushing of the scalp with a medium stiff brush, both for removing loosened dandruff, and for additional stimulation to the scalp. Where the scalp is very dry, a little olive oil rubbed in with the finger tips will be helpful. Tincture of green soap is good for shampooing very oily hair, but in cases of little or no surplus oil, a milder soap is suggested. Lemon juice added to the rinsing water will tend to neutralize alkali remaining in the hair from the soap used, and will leave the hair soft and fluffy. Under ordinary circumstances, a shampoo once in two weeks will be sufficient, but when the hair is exposed to much smoke and dust, a shampoo every week may be necessary.

In the days of our grandmothers, finger nails were thought to be poisonous because it was noticed that infection often followed a scratching of the skin with the nails. Later, it became known that the infection was caused by bacteria lodged under the loose ends of the nails, and under the scarf skin at their base. A good nail brush of medium stiffness with plenty of soap and warm water should keep the nails

clean. An additional treatment of hydrogen peroxide applied by means of a little cotton on the flat end of an orange stick should be helpful.

Personal Cleanliness: Internal: Mouth, Teeth, Digestive Tract.

Owing to much recent agitation on the subject, laymen as well as physicians, are coming to know that the general health is greatly affected by the condition of the mouth and teeth. Rheumatism, malnutrition, indigestion, in some of their forms, are all directly traceable to the ulceration which sometimes accompanies decayed teeth, and in many cases where medicine was formerly prescribed, a trip to the dentist is now advised. Of little use are the lessons of civilization in the handling and storage of food materials, the careful and scientific preparation of dainty dishes in our kitchens, if food is to be defiled by entering the body through an unclean doorway, carrying with it bacteria and products of putrifying food particles, lodged in and about the teeth. Public school nurses, popular medical articles, and various other agencies are suggesting good mouth treatments. One which is simple and effective follows: Rinse the mouth thoroughly before and after each meal with a weak salt solution; brush the teeth at least once a day with a medium brush, or with the finger using salt, which cleans all particles and tartar from the mouth and teeth, using an "up and down" or slightly rotary motion, giving at least thirty strokes to each section of the mouth. Tooth picks are taboo; dental floss is advised for removing particles of food from around the teeth.

In addition to its important function of preparing food for body uses, the digestive tract as a sewer, carries away undigested food materials, products of katabolism, etc. When food is allowed to collect and remain in the bowel day after day at a temperature of approximately 98.5 degrees F., the condition becomes truly appalling. Products of decomposing food—poisonous in their action on the body, are absorbed through the intestinal walls and circulated in the blood stream, causing headache, dizziness, nausea, and many other ills. The skin, trying to do the work of the clogged sewer, is overworked, and breaks out in eruptions of various kinds.

To avoid constipation, drink large quantities of water, especially between meals; eat at regular intervals meals consisting of (a) coarse breads; (b) vegetables, particularly those containing large quantities of cellulose, e.g. string beans, asparagus, celery; (c) fresh fruits; (d) plenty of nuts, raisins, figs and dates; take plenty of exercise in the sunshine and

open air. Before taking drugs, try mineral oil or agar-agar as cures for constipation; the former acts a lubricant, the latter as a mechanical irritant increasing the peristlitic action of the bowel.

Living Habits: Body Nourishment; Work, Exercise, Recreation, Rest.

In general, the suggestions given in a previous lesson for feeding children apply to adults. After the growing period, however, the amount of protein food per pound body weight decreases. Often in actual dietaries, the amount is increased, men, and women, too, eating heavily of meat two or three times a day. A quarter pound of meat a day is considered sufficient for persons not engaged in hard, manual labor; bread, butter, milk, eggs, cereals, vegetables, and fruit making up the remainder of the day's dietary. Regularity of meals and unhurried eating cannot be too strongly urged since the digestive system requires as careful treatment as any other delicately adjusted machine.

Regular exercise prevents and cures other bodily ills besides constipation. All ordinary types of work may be made to serve the purpose of exercise, i.e., bodily health and development, provided one is careful to maintain correct body posture, breathe deeply, and vary movement as much as possible in order to bring various muscle systems into action. Jean Valjean as a galley slave requesting to change position in rowing so as to develop both arms equally, is an example to all who find little or no time for physical exercise as such.

As all work and no play makes Jack a dull boy, so is John made a dull man and Jane a dull woman; each day's plans, therefore, should include time for recreation and rest. Let us take the literal meaning of recreation—a making new of tired brain, muscles, and nerves by such methods of enjoyment as do not entail effort great enough to justify the term "pleasure exertion" so aptly applied to a pleasure excursion "Josiah Allen's wife" described in her humorous writings.

Rest and sleep may be synonymous, but it is wise to plan a few minutes relaxation in a busy day before the coming of night with its relief of sleep. Occasionally, we see a genius who can live and work effectively year after year, taking only five or six hours sleep in the twenty-four, but the average adult requires seven or eight hours.

QUESTIONS.

1. What may determine the frequency with which cleansing baths are taken?
2. Outline a treatment for dandruff. Discuss the shampoo.
3. Wherein is the danger from finger nail wounds? Describe methods of keeping nails clean.
4. What are some of the dangers from unclean mouth and teeth?
5. Outline a simple method of keeping mouth and teeth clean.
6. Mention some bad effects of allowing the bowel to become clogged.
7. What course may be taken to avoid constipation?
8. Mention simple non-medical treatments for constipation.
9. What difference is found between the protien requirement of children and adults?
10. What should the daily diet of an average adult contain?
11. Of what value is physical exercise? How may the day's work be made to serve as exercise?
12. What is the real meaning of "recreation"?
13. How much sleep does the average adult require?

MY THANKS.

Addie S. Pace.

I thank thee, Lord, for the morning,
With its freshness and hopes born anew,
For holy ambitions returning
For some work divine to do.

I thank thee, Lord, for the noon-tide,
With its heat and arduous strife;
That I find in endeavor a foretaste
Of the new and eternal life.

I thank thee, Lord, for the evening,
With its rest and quietude,
For the security felt in the shadow
Of thy perfect and sweet solitude.

The Relief Society Magazine Office has on hand the following bound volumes of the RELIEF SOCIETY MAGAZINE, of which they will be glad to dispose at the prices quoted below:

15 Vol. of	1915, Cloth Bound @	1.75
3 " "	1916, Leather Bound @	2.00
3 " "	1918, Leather Bound @	2.00
5 " "	1919, Leather Bound @	2.25

15c extra for postage

All orders should be addressed to the Relief Society Magazine, Room 29 Bishop's Bldg., Salt Lake City, Utah

Gospel Doctrine

Selections from Sermons and Writings of President Joseph F. Smith.

The Melchizedek Priesthood Quorums have adopted GOSPEL DOCTRINE as a text for class study for the next two years.

It contains 700 pages, with a photogravure Frontispiece and autograph of President Smith.

Handsome bound in cloth, $1.50 postpaid.

Get the "Guide" to go with it. Price 15c.

DESERET NEWS BOOK STORE
6 MAIN STREET

The UTAH STATE NATIONAL BANK

The officers are always glad to meet customers and discuss business plans with them.

OFFICERS
Heber J. Grant, President
Charles W. Nibley, Vice President
William R. Wallace, Vice President
Henry T. McEwan, V. Pres. and Cash
Alvin C. Strong, Assistant Cashier
Samuel H. Keddington, Assistant Cas

FOUND!!

A waterless—odorless—sanitary approved and guaranteed

INDOOR CHEMICAL TOILET

For rural homes, schools, churches, summer cottages, factories, etc.

It abolishes the unsanitary, foul, unhealthy disease breeding and inconvenient

OUT DOOR TOILET

Manufactured by

The

Dail Steel Products Company

Lansing, Michigan.

For prices and descriptive literature write

F. F. JENSEN, Murray, Utah

Agents wanted

"DELIVERED EVERYWHERE"

Keeley's Best by Test Ice Cream

Special attention given to parcel post candy orders

P. O. Box 1713 Salt Lake City

L. D. S. GARMENTS

The Sign of Quality

Temple Brand GARMENTS

The Sign of Comfort

If your leading dealer does not have the garments you desire, select your wants from this list and send order direct to us. We will prepay all postage to any part of the United States. Samples submitted upon request.

Style		Style	
2	Unbranded special, light weight $2.00	90	Cotton, heavy weight, unbleached $3.50
15	Bleached spring needle gauze 2.25	50	Lisle, gauze weight, bleached 4.00
25	Cotton, light weight, bleached 2.65	107	Merino wool, medium weight 4.50
3	Cotton, gauze weight, bleached. 2.75	109	Merino wool, heavy wt. 5.50
75	Cotton, medium weight, bleached 3.00	65	Mercerized, light weight bleached 5.75
100	Cotton, heavy weight, bleached 3.50	120	¾ Australian Wool, light weight 7.50
		145	Pure Silk 15.00

The only approved Garments made with wide flaps at back, button holes for better fastening down front, and set in shoulder pieces to prevent sleeves stretching.

Salt Lake Knitting Store

70 South Main St. Salt Lake City

MRS. M. A. E. KELLER
EIGHTH NORTH
PROVO UTAH

SAFETY FIRST!

You are safe in ordering your MEATS and GROCERIES from

DICKINSON'S

Clean
Dependable
Best quality only

680 East 2nd South Street Three Phones Hyland 60

—All kinds refreshing Summer Drinks—